

# THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

VOL. LV.—NO. 52.

PHILADELPHIA, WEDNESDAY, DECEMBER 28, 1887.

WHOLE NO. 2764.

Entered as Second-class Matter in the Post Office, Phila.

## THE MESSENGER.

ISSUED WEEKLY

BY THE

PUBLICATION BOARD OF THE REFORMED CHURCH

IN THE

UNITED STATES.

Office, 907 ARCH STREET,  
PHILADELPHIA, PA.

For TERMS, &c., see BUSINESS DEPARTMENT.

## Poetry.

### New Year's Hymn.

Choose Thou my lot for me,  
My Father, God, and King!  
May I be still, and rest in Thee,  
Nor ask what time shall bring;  
Nor what the new-born year may show  
Of grief or gladness, joy or woe.

Choose Thou, for I am weak:  
Do Thou with me abide;  
I need each hour Thy grace to seek,  
To keep me by Thy side;  
That leaning upon Thee alone  
I may to heaven journey on.

Choose Thou for me, O Lord!  
So great Thy love has been,  
So freely have Thy gifts been poured,  
I trust on Thee may lean!  
And tell Thy love to choose for me  
What here on earth my lot may be.

Choose Thou my lot, my God,  
And choose me in Thy love,  
That through the Saviour's precious blood  
My hope may be above.  
Be Thou the portion of my lot;  
The world must change: Thou changest not.

Choose Thou for me and mine;  
Whatever this year may show,  
O may our faith more brightly shine,  
Our love more warmly glow,  
Till passing on from strength to strength,  
We all to Zion come at length.

From British Collection of Poems.

## Notes.

True faith, like the dove sent forth by Noah, may for a season hover over the waters without finding a resting-place, but will always return to the ark, bearing the olive branch of peace and love.

"Sometimes, when adown the western sky  
A fiery sunset lingers,  
The golden gates swing inwards noiselessly,  
Unlocked by unseen fingers,

"And while they stand a moment half ajar,  
Gleams from the inner glory  
Stream brightly through the azure vault afar,  
And half reveal the story."

Alas! we shall never know the value of time till it has slipped from us and left us in eternity. Eternity is the only preceptor that can rightly teach the science of using time. Dearest Lord! will it leave us then with Thee?—*F. W. Faber.*

"I see not a step before me,  
As I tread on another year;  
But the past is still in God's keeping,  
The future His mercy shall clear;  
And what looks dark in the distance,  
May brighten as I draw near.

"O restful, blissful ignorance!  
'Tis blessed not to know;  
It holds me in those mighty arms  
Which will not let me go,  
And hushes my soul to rest  
On the bosom that loves me so."

Keep the shield of faith constantly before an upright heart, then let Satan's darts come by millions—down they fall—and you shall triumph gloriously. You may go into heaven without your shield, but you must carry it to heaven's door.—*R. Hill.*

Oh! tired heart,  
God knows!  
Not you nor I,  
Who reach our hands for gifts  
That wise love must deny.

We blunder where we fain would do our best,  
Until a-weary; then we cry, "Do Thou the rest!"—

And in His hands the tangled threads we place,

Of our poor, blind weaving, with a shamed face.

All trusts of ours He sacredly will keep,  
So, tired heart—God knows—go thou to work or sleep."  
—*Hannah Coddington.*

## Communications.

For The Messenger.

### The Incarnation.

The season has again returned when the Church celebrates the birth of the Saviour into the world. It has come to be regarded as a season of joy in all the Churches and among all our population. Even the world reflects, in its own way, the rejoicing of the Church, but only to the true believer in Christ can it be a season of true and lasting joy. While they enjoy the benefits of the salvation Christ has brought unto them, it is fitting that they should reverently study the mystery from which these benefits flow, and in which they have their source.

One of the purposes for which the Son of God, the eternal Word, became incarnate was, in order that He might offer Himself a sacrifice for the sins of the world. His death upon the cross was involved in His assuming our humanity. The manger in Bethlehem pointed to the cross on Calvary. He was to become a propitiation for our sins who knew no sin, and by His stripes we are healed.

But the meaning of the Incarnation is by no means exhausted by the fact of our Lord's death upon the cross. We must consider what went before His death in the unfolding of His divine-human life, as well as what followed after, and is yet to follow in His glorification. The full meaning of the incarnation must be found, not in any one fact in the life of our Lord, not in what He did, but in what He became and is, that is, in the significance of His divine-human person. In this view, we are to regard Him, not only as the means of procuring a salvation for us, but as being in Himself the source of that salvation. Hence His person at all times looms up above His work. He indicated this in all His teaching. He does not point men to His death for salvation, however necessary it is to look upon that as the propitiatory offering He made for man, but He invites them to Himself: "Come unto me all ye that labor and are heavy laden, and I will give you rest." When the pious sisters were mourning for the death of their brother, and saw no comfort except in the resurrection at the last day, He said to them, "I AM the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." By reason of the union of the divine and human in His person He became the source of eternal life to men. "As the Father hath life in Himself, so hath He given to the Son to have life in Himself."

In His life-time on earth Christ made it His end and aim to do the will of His Father. The key-note of His life-work was, "Lo, I come to do thy will, O God." He resisted and overcame the evil one, on the one side, so that He might be prepared to deliver His people from the power of darkness, and He developed positively, on the other hand, the principle of holiness in His own person, so that He might translate them into the kingdom of God which He came to establish. This required a great work in His own person *ab intra*, as well as a work *ad extra*.

When He was glorified in His resurrection and ascension to heaven His own life ripened into fruit bearing. Then only could the Holy Spirit come as the bearer of His life to regenerate men. What is eternal life? It has its source in the glorified Redeemer. Men receive it when they partake of His glorified humanity. "He that eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." Flesh and blood are not to be understood here in their natural, *Capernaite*, sense, for in that sense "the flesh profiteth nothing," but they mean His glorified humanity.

As He always acted, thought, and willed, through the human in His person, which became the organ for the divine, so now His glorified humanity is the organ and bearer of eternal life, by the Holy Spirit, to all that truly believe on His name.

From which it must appear that we are indebted to His person for salvation and eternal life. He was called *Jesus* because He saves and delivers us from our sins. Not any act or work of His, separately taken, saves us, but the glorified, divine-human Christ, saves us. And now, what He is in this character He became in His INCARNATION. There the mystery of the last Adam began, and to that as the primal source we are indebted for our whole salvation. This great mystery comprehends something more than merely His birth into the world; it consists primarily in the union of the divine and human in His person. "He was conceived by the Holy Ghost, born of the Virgin Mary." "The Word was made flesh." Here was the beginning of the mystery, whilst it had its unfolding in the development of the life of Christ, during which by the obedience of His own will the human became more and more filled with the divine, and culminated in His glorification.

This mystery we celebrate in our Christmas services. Its far-reaching significance appears from the fact that the union of the divine and human in His person was not temporary. If He became man *merely* to become a sacrifice for sin, then the human would have had no further office to perform, and it might have been laid aside again, when He died upon the cross. But the union continued forever. He is forever God and man in one person. In His humanity, as *Son of man*, He will come to judge the world, and as the God-man, He will remain forever and ever.

Being of this profound character, we can easily see how central the Incarnation is for all theology, as it is for our salvation. The Christmas festival opens the whole mystery of our Saviour's unfolding life and work for our redemption. Here we begin to live over again the way our Lord lived and walked while on earth. His personal unfolding life presents the type for the unfolding life of His Church. In Him the union of two natures was a *hypostatic* union, and therefore unique. In the Church the union of believers with Christ is a *mystical* union. It, therefore, involves no element of pantheism. It is a vital union, like that of the vine and the branches. And this is the *atonement*, the at-one-ment, in the broadest sense. "Ye in me and I in you." Believers are engrafted, incorporated, (*eingeleibt*) into Him and His life flows into them, so that He, the living Christ, is formed in them, the hope of glory. May He be born anew in all our hearts, by the Holy Ghost, in this holy Christmas-tide! T. G. A.

For The Messenger.

### The Practical in Religion.

It has been observed frequently that the prevailing tendencies of thought at present are strongly realistic and subjective. In science, art, religion the effort to banish whatever savors of the fanciful, the speculative, the superstitious, and deal only with the substantial and real, has divorced art from the high element of the spiritual and very materially affected faith in the supernatural character of the Church; but the emphasis laid on the human in every department of thought and activity, has developed an appreciation of the worth of man, and an individual strength and spirit not to be evoked in any other way. However we may criticize the subjectivity of our day, it is, I believe, in this direction, that our special work is to be accomplished, rather than in the opposite, which largely characterized the times preceding the reformation.

There has been a marvellous conjunction of forces to the production of this very temper of mind and trend of thought; the causes being found underlying our whole material, social, intellectual, political and religious condition. It is not my purpose here to specify any of these causes, but simply to call attention to those elements in our religion which only

needed emphasis in order to bring them to the front and give them force.

The revelation of God in Christ involves necessarily the awakening of the believer to a consciousness of peace with God, of deliverance from sin and death, and of joyful anticipation of the bliss of heavenly communion: with a knowledge of his sinfulness, it involves also a knowledge of his own worth, of the richness of his endowment, of his power with God, of his capacity for achievement: in plain and unmistakable terms, it makes him aware of the obligations under which he rests to instruct, console, relieve and elevate his neighbor: and teaches him to prize as never before those states of mind and heart to be found in the poverty of spirit, the meekness of disposition, the hunger and thirst after righteousness, which, together with sorrow, mercy, purity and peace, are pronounced blessed by the Lord. Through faith in Christ there is a sudden and wonderful development of self-knowledge. Looking into the perfect law of liberty brings the believer to a sudden flash of self-consciousness by the discovery of what manner of man he is, one of the first conditions to growth in grace.

These are essential elements in the Christian life, and they have been dwelt upon and emphasized so earnestly and in such a one-sided way as to banish very largely true appreciation of the organic nature of the Church, the mystical element in the sacraments, and the sanctity and authority of the ministerial office. But this emphasis has had the effect of rousing the energies of the Church in a forward and aggressive movement against all forms of sin, of stimulating to a wonderful degree the missionary spirit, of leading to organized efforts against special forms of wickedness, and the establishment of institutions of learning, and asylums and places of refuge beyond number. This emphasis of the subjective side of our religious life has accomplished this by the prominence given to the need of individual effort, and the value of true spiritual condition of the emotional and intellectual as evidence of vital relation to Christ.

The age is practical, for the reason, very largely, that it is a subjective age: the one follows as a natural result of the other. In order to show the close relation of the two, I will quote a passage from Dr. Dorner's "Christian Doctrine:" "Since the law appeals to the will of the individual, with the consciousness of personal duties, it awakens the consciousness of personal responsibility, and in this way over against the physical factor of the generic life emerges more consciously that of the subjectivity of the individual." There will come forward more and more into prominence, not only a sense of the need of personal effort, but also of its worth: the believer becomes conscious of himself not simply as a subject of divine grace, but also as a vehicle for the accomplishment of the divine will in the world: he sees the ground and cause of his deliverance in the cross, but learns also to search in himself for those evidences of alliance with Christ to be found in spiritual motives and emotions; the human factor surges prominently forward, and the more fully and richly, in all its many-sidedness this consciousness can be unfolded, the more efficient, the more enthusiastic, the more courageous, the more joyous and hopeful, the more persistently patient and persevering, the more triumphantly conquering and enduring will be the life of the Church in its entirety and of the individual member of Christ.

There can be no preaching of the Gospel which is not a preaching of Jesus and the resurrection; but if Jesus and the resurrection are made objects of study largely for the enlightenment of the understanding unaccompanied by the plain and urgent setting forth of the duties and responsibilities of life, unaccompanied by forceful appeals to the conscience, such instruction will be of little benefit. There is nothing easier than to convince men that God will save them; there is nothing more difficult than to convince them of their own sinfulness. It is comparatively

easy to awaken faith in the efficacy of Christ's work, but it is difficult past expression to make men feel the urgency of the need of self-exertion. And when the Gospel is preached without being brought to bear with emphasis on the spiritual condition of the auditor and the practical duties of life, there is imminent danger of a sense of satisfaction with the information gained leading to inactivity and neglect. R. L. G.

For The Messenger.

### Rothe on Prayer.

One of the objects aimed at in this and in the former article in reference to Rothe, is to furnish an insight into the inner life of one of the most profound theologians of the present or any other age. Rothe's system of thought was in the truest sense of the word profoundly philosophical. It is surprising to see how much he has in common with what lies at the basis, as that which is its most vital and substantial essence, of the most advanced scientific investigation of the day. Among the late German thinkers, perhaps those who distinguished themselves most by reason of their profound, original and fruitful research in the metaphysical sphere, were Schleiermacher and Hegel. Dr. Dorner says that Rothe took up into himself all that these men produced in the ethical field, but rose grandly beyond them. Chevalier Bunsen said that Rothe composed a system of ethics which is unquestionably in advance of the best of his predecessors.

Prayer is a subject in regard to which a great difference of opinion prevails among Christians; and, certainly, there is much as regards the practice of it. What obligation, what importance, what efficacy, does Rothe attach to prayer! This is the question which is answered in the following reproduction of detached statements found in his Ethics:

The entire religious life process, indeed the religious life itself, reposes upon prayer as its basis. He who does not pray must be regarded as religiously dead. Prayer is the cure for religious inertness (*ohnmacht*). We must always pray through Christ, or in His name, that is, in and from complete union with Him. We should have the mind of Christ, and prayer should be the expression of that mind. We should have the Holy Spirit proceeding from Christ as an indwelling power, and we should pray by the power of this same Spirit. We should pray in faith unconditioned and undoubting. Such prayer as this is unquestionably heard and answered; that is, God yields to, in other words, allows His will to be determined by, the prayer of faith. Should some one say, How can this be reconciled with the divine foreknowledge? Rothe would reply, "that if necessary he is willing to limit the divine prescience, and accept the flexibility of God's will, rather than give up his conviction" that the doctrine of the Scriptures is true, together with all that is implied and involved in it, that the prayer of the righteous avails much with God.

Prayer is not only the acceptance at the hands of God of nourishment unto life eternal; but (and this is something which we are very slow to learn), it is an offering of ourselves to God. If we would make every prayer such an act of self-offering, let us carefully take our past experiences in prayer into consideration; and especially let us take distinct notice of how often our prayers have been heard and how much we will be helped, encouraged, and stimulated in the true spirit of prayer, which is, in the truest sense of the word, a spirit of devotion.

Prayer may take the form either of petition or thanksgiving. Both of these elements should enter into every prayer; and it approaches perfection in proportion as these enter into it hand and hand and congrue. We are to pray for spiritual blessings, and also for temporal, or so called external, ones. Our childlike trust and confidence in our Heavenly Father should prompt us to believe that He does not deem our slightest interests beneath His notice. The last proper object of the



Christian's petition must ever be and remain the gift of the Holy Ghost.

As regards its form, prayer may be either mental or verbal. The real man of prayer will habitually employ both forms. If one confines himself to mental prayer, he is in danger of losing the proper concentration of thought and falling into a prayerless torpidity; whilst on the other hand verbal prayer is often impracticable, and that, too, at times when there is the greatest need for invoking God's blessing or help. The pattern and type for all Christian prayer, both so far as contents and form are concerned, is the Lord's prayer. He is best skilled in prayer who can *truthfully* use the one which begins, "Our Father who art in Heaven."

He who prays fervently will do so on his knees. It is of great advantage to set apart each day a definite time to be regularly devoted to this purpose. We should not be hindered in the punctual observance of these hours of devotion by a want of inclination to pray; for prayer itself is one of the most effective means of awakening a prayerful mood. The grand aim in all our efforts to cultivate the spirit of prayer should be, to train ourselves to find in all things occasion for prayer, to turn every receptive or appropriating act into a prayer, to pray in connection with everything, and without ceasing—in a word, that we see to it more and more that prayer becomes with us a fixed fact and constant habit. U. SETZER.

For the Messenger.

### Missionary Notes.

By Rev. A. C. Whitmer, Superintendent of Missions.

Our Church is more and more awakening to a hearty interest in missions, and surely you want to "keep up with the times." Move along with those who are going forward.

### Activity.

Where pastors lead, the people follow. In the congregations at New Providence and Quarryville, Pa., are two active missionary societies whose membership is almost as large as that of the congregation. The pastor, Rev. J. M. Souder, has much to encourage him in the interest and activity of his people.

"Why shall we work for missions in the West and neglect the same work right at our own door?" he said to his people; and so a committee is at work finding those people in the neighborhood, who do not go to church or Sunday-school, inviting them to come and privately reporting the names to the pastor. In many communities this work can be done and the Church strengthened by it; and this truly is missionary work.

### What Will our Young People Do?

Many thousands of our young people spend their money freely "for that which is not bread." A dollar here and a dollar there make two for needless dress and luxuries and gifts.

Is it unreasonable to ask these dear young people to stop and think a minute, before spending any more in this way? When such great need in the work of missions challenges them, should they not put those two dollars into the Lord's work?

At a very low estimate we have at least 5,000 such young people in the 900 congregations of the three Synods that support our Board. They spend their money freely; may we not expect them now in this crisis of the Board to come to our help?

Would it be any self-denial to them each to give one or two dollars extra this year to our work? And would not such little self-denial be a blessing and a joy to them?

But how shall these young people be reached? How shall the Board reach them? How can this interesting field be worked?

Only by the pastors. Brethren, will you not try to organize this work? Challenge these young people and they will not fail you. Thousands in winter spend money freely; should you not ask them to spare some of it, a special offering for the Lord's work? Try it.

### A Point Well Taken.

One of the pastors in East Pennsylvania raises the question, "Should not the Leaflet be printed also in German? I could use 500 if I had them; but the English Leaflet most of my members cannot read."

Well said. Who now will promptly send me \$10 for the printing and postage of a German Leaflet? The English was not paid for by the Board; but one friend gave me \$10 and another \$5 for this work. Who now will enable me to publish a German Leaflet?

### A Question Answered.

Our good people sometimes ask: "Why must we support missions in the West, where there is so much wealth?" I answer by asking another question: "What good does all this wealth of the world or of other denominations do the Reformed Church?" The world does not do God's work; and other churches use their money for their own purposes; so that if we want our Church work to be done, you and I must do it. If our people in the West had great wealth, we would not need to aid them; but as things are we must do it.

## Family Reading.

### "Vessels of Mercy Prepared Unto Glory."

Vessels of mercy, prepared unto glory!

This is your calling and this is your joy!  
This, for the new year unfolding before ye,  
Tells out the terms of your blessed employ.

Rom. 9: 23.

Vessels, it may be, all empty and broken,  
Marred in the Hand of inscrutable skill;  
(Love can accept the mysterious token!)  
Marred but to make them more beautiful still.

Jer. 18: 4.

Vessels, it may be, not costly or golden;  
Vessels, it may be, of quantity small,  
Yet by the Nail in the Sure Place upholden,  
Never to shiver and never to fall.

Isa. 22: 23, 24.

Vessels to honor, made sacred and holy,  
Ready for service all simple and lowly,  
Meet for the use of the Master we love,  
Ready, one day, for the temple above.

2 Tim. 2: 21.

Yes, though the vessels be fragile and earthen,  
God hath commanded His glory to shine;  
Treasure resplendent henceforth is our burden,  
Excellent power not ours but Divine.

2 Cor. 4: 5, 6.

Chosen in Christ ere the dawn of Creation,  
Chosen for Him, to be filled with His grace,  
Chosen to carry the streams of salvation  
Into each thirsty and desolate place.

Acts 9: 15.

Take all Thy vessels, O glorious Finer,  
Purge all the dross, that each chalice may be  
Pure in Thy pattern, completer, diviner,  
Filled with Thy glory and shining for Thee.

Prov. 25: 4.

—Frances Ridley Havergal.

### Rev. Mr. Rowe's New Year.

Fair, fat and comfortable was Squire Glover, a portly man in a chocolate-brown overcoat, as he opened the little gate of his pastor's cottage, the thirty-first morning in December—a sharp, cold morning, with a heavy snow lying on the ground.

Squire Glover was coming to consult Rev. Mr. Rowe concerning some repairs on the church, and as he was about to rap at the door it opened, and Willy Rowe came out. He exchanged greetings with the visitor, and then said, "Just walk right in, Squire, and sit down. Pa will be in directly." Willy ran on. Squire Glover stepped in, and sat down in the little parlor, waiting for the appearance of his pastor.

In a moment he heard steps and voices in the room adjoining, and then a child's voice said, "Pa, just look at my shoe. It's all ripped out."

"Indeed it is, Laura," said the parson's voice. "Let me see—no, it is too worn to be mended again."

"Well, pa, won't you get me a new pair for a New Year's gift?" asked the child.

"My dear little girl, I wish I could," replied the parson's sad tone. "Pa will get them as soon as he can, dear. Be a good girl, and wait a little, Laura."

"I have waited, and so has Willy," said the child; "his shoes are worse than mine, and he hasn't got any."

"Laura," interrupted a voice which Squire Glover knew belonged to Mrs. Rowe, "run and feed your chickens, and don't worry papa now."

As the obedient child ran out, the parson, all unconscious of the caller in the next room, who was hearing every word through the half open door, said, "They can't worry me more than I am already worried, Mary. I know how needy we are, if I don't say much. I don't mind for myself, but for you and the children. It made my heart ache to hear Willy ask you this morning if we couldn't have a turkey for a New Year's dinner once, like other folks. Turkey, indeed! When we haven't a pound of the cheapest meat in the house!"

"And no sugar in the bucket, very little flour in the barrel, and not a dime in the purse, John; but for all that, we won't starve!" said the cheery voice of the little wife. "Have you lost all your faith, John?"

"No, Mary, I hope not. But it does seem hard, when my salary is so small, that it cannot be paid, so we could have a few comforts. Here it is New Year's, and I can't even pay the few small bills we owe, because my salary is not paid up. Sometimes I think I must give up here, and go where I won't have such a selfish people."

"Oh, no, no, John!" pleaded the little woman, "not now, anyhow. We've had such a pleasant home here, don't give it up yet. Let's try a little longer, and maybe help will come."

"Well, I don't know from whence, Mary. I am sorry to say it, but I've lost heart lately, till I'm really not fit to preach. If the Lord don't help us. I don't know who will!" Then there was a sound of a man's rising from his chair, and Squire Glover, feeling as if he didn't want to see his pastor just now, hopped up, and hurried out before Parson Rowe came in. And when Squire Glover got safely out of the gate, his face was red, and he was puffing for breath.

"Well! well! God bless my soul!"

he panted, as he hurried on. "Here's a pretty state of things! No meat, no money, no shoes—why, God bless my soul! This thing must be looked after! Shall be, too! I'll see the deacons, and if they won't—why, I will, out of my own pocket, too. God bless my soul! That brave little woman shall have some help to keep up her husband's heart, and there'll be one New Year's dinner at Mr. Rowe's, I know!"

Racing along, flushed and excited, he met Deacon Jones. He had the deacon by the buttonhole in a minute, and after a rapid consultation, they went off to Deacon Brown's store, and thence, all three of them, to Deacon Robinson's.

And that afternoon there appeared to be much business going on in Glenville, while little groups of twos and threes met and consulted in every store and on every corner.

A fresh snow fell that night, and helped to make noiseless the wagon wheels which drove softly up to the minister's cottage, with the very first streak of the New Year's dawn. The inmates of the little dwelling were fast asleep, so they heard nothing; but one awake, and listening might have heard muffled sounds of feet and whisperings, and soft shovings and pushings of heavy things. They soon ceased, however, and all was quiet, until the dawn broke clearly, and the villagers arose.

The parson and his true-hearted little wife had been awake late the night before—heavy hearts make sleepless eyes, you know—and they slept later than usual on New Year's morning.

But at last they were up, and the simple breakfast was nearly ready, when Willy and Laura took a notion to run to the front door and see how deep the snow was on the front porch. Through the little parlor they trotted, pulled the door open with some trouble, and the next minute the little cottage rang with their shouts. "Pa! pa! mamma! come here! come quick, for mercy's sake! do hurry! Run here to the porch!"

Half alarmed, not knowing what had happened to the children, the good parson and his wife rushed to the front door, upsetting the cat and the coffee pot in their haste to reach it.

What a sight they saw! The snow had been carefully swept from the front porch, which was set out with a tempting array of various articles. Right in front of the door stood a fine barrel of flour; on the top of the barrel two juicy hams were laid, and astride the hams sat a great, fat, white turkey, all dressed ready for cooking, at which Willy and Laura set up a great shout. An open barrel beyond was running over with plump red apples, and a second, brimful of big, comfortable-looking potatoes, and a row of crisp cabbage-heads was set all round the barrel. Then came a box containing papers of sugar, coffee and tea, and a sack of dried peaches and several cans of dried fruit. And another box, when opened, displayed two new pairs of shoes, just the size for Laura and Willy, and sundry rolls of flannel, muslin, calico, warm stockings and mittens, not forgetting a well-filled basket of nuts and candies, which proved that somebody knew what children loved, and which set Laura and Willy to dancing like little Indians. In the bottom of this box was a warm gray shawl, bearing the name of Mrs. Rowe on the card pinned to it. And when the shawl was unfolded out dropped an envelope directed to Mr. Rowe, upon opening which they found the amount of the delinquent salary in good greenbacks, with a card which read, "Will our pastor accept, not only his just due, but this little New Year's gift, with the love of a grateful people."

And when they read it, the little ones laughing, and the father and mother weeping for joy and thankfulness, the good pastor devoutly exclaimed—

"Let us thank the Lord for the mercies of this morning!"

And as they reverently knelt, never a more fervent thanksgiving ascended from a happy little circle than went up that New Year's morning from the little household at Parson's Rowe's.—*The Folio.*

### The True Motive of Service.

When a great citizen of Florence lay dying of the plague, deserted by his courtiers, abandoned by his family and friends, he appealed to a crowd under the window for some office of charity. "No," said one, "you are not rich enough to buy us. We will not give life for gold." But up started a young man, and rushed through the crowd, exclaiming: "I will come in to you, not for money, but for gratitude; for I am one of those you saved from the death-chill." That is the language of true Christian love. It says to Christ: "I will come to Thee, not for a great name, not for reward, not for praise, but because I am one Thou hast saved from death."

### On New Year's Day.

Let others quail at the milestones which stand by the wayside and tell the passing pilgrim how small a portion of his journey is still before him, compared with that which lies behind. For my part, I can behold them without dismay—nay, I hail them as I pass with joy. To me such a milestone is every New Year's Day. My looks are all the oftener directed homeward; and my pace quickens. Does it not even wing the feet of the fainting traveler to behold the towers of his native

city rising above the mist, and appearing every moment more and more brightly to the view?

No doubt we must be sure about the place to which the way is conducting us. He who has found upon earth the city of his affections, and who with every onward step is only advancing toward a mist, may well look upon New Year's Day as a day of sorrow. Well may it be a dark and gloomy day to the man who, as a poor and humble pilgrim, is journeying to some royal city, where he has not a single friend to welcome his arrival or offer him the shelter of a roof. A poor and humble pilgrim am I; but, God be thanked! I know of One who long ago prepared for me a place. Hence it is that as I pass the milestones each in the succession becomes an altar, on which I present oblations of gratitude and praise. There are many, I am aware, to whom the thought of the flight of time is dispiriting. For me I feel that He hath not given the spirit of fear, but of power.

Whoe'er has washed his sins and guilt

In Jesus' blood away,  
And to Him cleaves like loving child  
Still closer day by day,

With spirit undismayed will meet  
The lowering future's wrath;  
Though floods may fall and tempests beat,  
He keeps his homeward path.

—Dr. A. Tholuck.

### Discipline of Sorrow.

Those of us who have lost little children feel a prompting within us to speak a word of comfort to every parent who is passing through a similar experience. We cannot do good to others save at a cost to ourselves, and our own afflictions are the price we pay for our ability to sympathize. He who would be a helper must first be a sufferer; he who would be a saviour must somewhere and somehow have been upon a cross; and we cannot have the highest happiness in life in succoring others without tasting the cup which Jesus drank, and submitting to the baptism wherewith He was baptized. Every real Barnabas (Son of Consolation) must pass to his vocation through seasons of personal sorrow, and so again we see that it is true that "by these things men live." The most comforting of David's psalms were pressed out of him by suffering, and if Paul had not had his thorn in the flesh we had missed much of that tenderness which quivers in so many of his letters.—*W. M. Taylor, D. D.*

### Violent Friendship.

To one of his daughters at school Bishop McIlvaine gave the following counsel.

"Don't cultivate that sort of violent friendship, which leads to a sort of confidential communication which cannot be made known to your parents. Be very particular as to whom you allow to be very familiar with you, as your near companions and friends. First know well the person, before you allow a closer intimacy; and the moment you see anything wrong in a companion think what effect it should have on your intimacy. Learn to say No, decisively to any request or proposal which your judgment tells you is not right. It is a great thing in a child to learn to say No, when it is right to do so. Make it a rule to hear nothing from any girl which you may not be allowed, and would not be willing to tell your dear mother. Be careful to let nothing interfere with your regular private prayers and reading of the Scriptures; and labor to give your whole heart and life to God."

### "Thou Art With Me."

"How is it that I am so perfectly calm?" asked a Christian lady suffering from dangerous illness. If her real life had not been known to her loving friends, they might have been unable to answer. The simple truth was that she had long trusted the atoning merit of her Redeemer. It had become a part of her very being to accept Him as her Teacher, Atoning High Priest, and Divine Lord. Especially did she apprehend Him in His sacrificial office. The best thoughts and services of her life had been cast in this mold. The teachings of the Bible upon this vital doctrine were interwoven with all her aspirations, hopes, and plans.

In these trying circumstances, and after a lifetime of holy trust in the blood of Christ alone, it would have been, indeed, surprising had she not been "perfectly calm," upheld as she then was by the strong arms of Him who hath said to every believer: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee."

What trials await us during the coming new year we may not know. To indulge gloomy forebodings concerning future events is both irrational and unchristian. Revelation points to a better way, namely, to seek daily a clearer estimate of Christ's person, and atoning work. Having this experience, we shall be kept in "perfect peace," whatever God's will concerning us may be.

Prof. Shedd, the profound scholar and theologian, has said: "Whoever is granted this clear, crystalline vision of the Atonement will die in peace, and pass through all the unknown transport and terror of the day of doom with serenity and joy. It ought to be the toil and study of the believer to render his conceptions of the work of Christ more vivid, simple, vital,

For whatever may be the extent of his religious knowledge in other directions, whatever may be the worth of his religious experience in other phases, there is no knowledge and no experience that will stand him in such stead in those moments that try the soul as the pure sense of guilt quenched by the pure blood of Christ."

### Tears That Make Rainbows.

Blessed are they that mourn, for he who never mourns never mends. Compunction of a godly sort, dissatisfaction with all past attainments and honest grief at falling short of Christ's high standard of holiness, all tend to growth in grace. There are too many dry-eyed Christians in this world. Gloomy, God-distrusting unbelief we have no apologies for. But there ought to be more tears of penitence over neglects of duty and woundings of Christ, more tears of sympathy with the wronged and suffering, and then we would have more gracious bursts of sunshine from Christ's countenance. Rainbows are never painted except upon rain-drops. They that sow in the tears of contrition, reap in the joys of pardon and peace. Such tears water the roots of grace. Blessed are they that mourn and mend. The ladder to the higher Christian life start from the dust of self-abasement; but for every round we need a fresh grasp on Jesus and a new lift on His loving hand.—*Cuyler.*

### Divine Mercies.

Our years have been richly freighted with blessings. How God has poured sunshine upon our homes, and strewn our pathway with flowers. How He has enriched us with His peace. How His faithful chastenings have been ever the tokens of His love. Let us all exclaim: "Turn unto thy rest, O my soul; for the Lord hath dealt bountifully with thee."

As we gaze upon the brilliant orbs of night, we remember that far away in the blue depths are invisible worlds whose glory, by reason of their vast distance from our globe, must be forever concealed from our view. So has it been in our past lives. The broad arch above us has been studded with myriad blessings. Many of these we beheld at the time shining in the brightest effulgence; but, besides these, in distant spaces, were the innumerable mercies which we never saw. How unconsciously to us have they affected our whole existence. God was in them attracting us toward Himself, though we knew it not.

We have no reason to conclude that it will be different in the years to come. The devout Christian especially has the certain pledge of God's unfailing care. Whatever the coming days may bring, his "cup runneth over." No sorrow can remove the star of his hope and blessing, though for a season, it may seem to obscure the shining.

### Don't Undervalue the Boy.

Too many men make their boys feel that they are of little or no account while they are boys. Lay a responsibility on a boy, and he will meet it in a manful spirit. On no account ignore their disposition to investigate. Help them to understand things. Encourage them to know what they are about. We are too apt to treat a boy's seeking after knowledge as mere idle curiosity.

"Don't ask questions," is poor advice to boys. If you do not explain puzzling things to them, you oblige them to make many experiments before they find out, and though experimental knowledge is best, in one sense, in another it is not; for that which can be explained clearly, does not need experimenting with. If the principle is understood, there is no further trouble, and the boy can go ahead intelligently.

Do not wait for the boy to grow up, before you begin to treat him as an equal. A proper amount of confidence, and words of encouragement and advice, and giving him to understand that you trust him in many ways, helps to make a man of him long before he is a man in either stature or years.—*Exchange.*

### McCheyne's Last Service.

He had been visiting in the fever-stricken dens of Dundee. Typhus fever had laid hold of him; but ignorant of the cause of the languor and pain which oppressed him, he had gone to celebrate a marriage, and remained for the entertainment which followed. Some were there who were no friends of his faithful preaching, and thought that his grave manner was due to pietism and not illness. So one of them said:—"See now if I cannot tease your minister." So saying, she sent a little girl of nine years to Mr. McCheyne with a marriage favor and a bouquet. When the child approached him he brightened up.

"Will you put this on?" said she.

"Yes, if you will show me how."

When it was all arranged he said: "I have done what you asked me. Will you listen while I tell you a story?" So he began to tell her "the sweet story of old." Very soon six other little girls gathered round, and listened with upturned faces while he told them how the Lord Jesus had come down from heaven to earth, and then died to save sinners. When he had finished, he laid his hand on the head of



each child, and asked God's blessing on her. Soon after, he said he felt so ill he must retire. He went home to his bed, and in a few days he was with the Lord. This was his last service.—*Christian Irishman.*

## Youth's Department.

### The Book of the Year.

Of all the beautiful fancies  
That cluster about the year,  
Tiptoeing over the threshold  
When its earliest dawn is here,  
The best is the simple legend  
Of a book for you and me,  
So fair that our guardian angels  
Desire its lines to see.  
Is full of the brightest pictures,  
Of dream, and story, and rhyme,  
And the whole wide world together  
Turns only a page at a time.  
Some of the leaves are dazzling  
With the feather-flakes of the snow;  
Some of them thrill to the music  
Of the merriest winds that blow.  
Some of them keep the secrets  
That make the roses sweet;  
Some of them sway and rustle  
With the golden heads of wheat.  
I cannot begin to tell you  
Of the lovely things to be,  
In the wonderful year-book waiting,  
A gift for you and me.  
And a thought most strange and solemn,  
Is borne upon my mind—  
On every page a column  
For ourselves we'll surely find.  
Write what you may upon it,  
The record there will stay,  
Till the books of time are opened,  
In the court of the Judgment Day.  
And should we not be careful  
Lest the words our fingers write  
Shall rise to shame our faces  
When we stand in the dear Lord's sight?  
And should we not remember  
To dread no thought of blame,  
If we sign each page that we finish  
With faith in the dear Lord's name!  
—Mrs. M. E. Sangster.

### Danger Signals.

New Year's day was drawing to its close, and as the hush of the evening fell at last upon the world, it seemed to bring with it a reaction of quiet seriousness, even for young hearts which for a week past had been all aglow with festive merriment.

Grandpa Raymond sat quietly dreaming in the firelight, his eyes evidently looking backward rather than forward, with that peaceful, meditative gaze which comes with silver hairs, and he had scarcely noticed the gathering of the boys around him, till roused from his reverie by the familiar cry of "a story, grandpa, do give us a story!"

"A story?" repeated grandpa, as though roused from a veritable dream, "well, just as it happens, my thoughts for an hour past have been carrying me back to this very night nearly sixty years ago, a night which left impressions on my mind never since forgotten, and of which I will willingly tell you.

"As you know, I was at that time quite a lad, a thoughtless, wayward boy, living still in dear old England at my father's home in Surrey; but with the coming of Christmas, I had gone to spend the holidays with a schoolmate in the sea-girt shire of Cornwall. The week was a happy one, filled with an excess of gaiety that left little leisure for other thought, and it was with somewhat of regret that, as my visit drew to an end, I received an urgent invitation from an old friend of my father's, living a mile or two across the broad Cornish moor, to spend the last day with him.

"Not over eager to leave my gay, young companions, I allowed the merry New Year day to glide by, and it was already evening when at last I started on my solitary walk.

"Here, George, you had better take a lantern," said my friend, as I was leaving, "it will be dark as Egypt before you reach the end of your journey; and it is dangerous crossing our moors after night."

"I was busily talking at the moment, and paid little heed to the words, but taking the proffered lantern, went on my way, swinging it lightly in my hand, as I whistled a merry air.

"Truly the short winter evening did close in rapidly, and darkness, like a swift gathering cloud, fell over the land and sea. Still, I marched sturdily on, having been given explicit directions regarding my road, and my thoughts were far away, when abruptly the light of my lantern flashed upon a sign-board immediately in

front of me, and, as though a hand had suddenly touched me, I paused, startled by the word that met my gaze—"Beware!" "Beware of pitfalls."

"I looked about me with a quick, beating heart, and instantly realized my danger. Truly, it was no imaginary one. Within a few steps of me yawned an open chasm, the half covered entrance to one of those shafts of the Cornish mines long ago opened and abandoned. A vague recollection now crossed my mind of having heard the startling fact that the wide moors of Cornwall were thickly strewn with these terrible pitfalls, into which many luckless feet had strayed, and within the silent darkness of which lay doubtless many an unfortunate traveler, buried in an unknown grave. These were the dangers, then, amid which I had been so heedlessly, carelessly walking. Forward I must go, but it would be no longer in that thoughtless mood. Every foot of the way must be carefully scanned, and for the first time in my life, perhaps, there arose from my heart a genuine prayer for guidance and protection, while with steps slow and cautious I sought to follow closely the light issuing from the lantern.

"But ever and anon, like a voice in the dark, gleamed forth that warning word—"Beware!" and each time my heart throbbed afresh, knowing that there was but a step between me and death. It was a long and solemn walk, and, when at last my destination was reached, I looked back across that dark, silent moor, with emotions filling my heart which left me to this day a better and more thoughtful man.

"And now, my boys," continued grandpa, "if you will listen, I will tell you of another journey over a far broader moor, in which I have also met these same danger signals all along the way. At its very outset might well be written those words, 'Beware of pitfalls,' for it is indeed full of them, and the Friend awaiting us on the other side has not left us to walk amid them unwarned.

"In the guide book given us, marking well the way, among its early pages we meet the first warning as it stands above a wide, open pit—"Beware!" "Beware that thou forget not the Lord."

"Think for a moment, boys, of the many young hearts reared from childhood in the reverent remembrance of God, who go forth in life and fall early into this very snare, forgetting Him they had promised to serve. Upon its brink blooms many a gay flower, concealing the slippery path beneath.

"The next danger signal is written in words even more earnest—"Beware!" "Beware, I pray thee, and drink not wine nor strong drink." Need we pause even for a moment to look within this chasm dark and deep, half hidden by deceptive, entangling vines, at the bottom of which lay countless souls, lost through ignoring this warning above it, and into which daily fall countless more?

"Again the signal stands before us, expressed, it may be, in language less plain, but full of meaning for those who will receive it. "Beware thou pass not such a place!" Oh, the many places of evil untold, standing apart from the roadside of life, which, in order to find, one must deliberately turn aside and seek their danger. My boys, heed God's warning, and 'beware thou pass not such a place,' for within them lurk the enemies of mind, body and soul, more subtle than any human foes.

"We go onward, and again the faithful warning rises before us—"Beware!" "Beware of false prophets!" More dangerous far than the voice of open profanity, the undisguised scoffer, is that which professes to teach God's word, yet distorts its plain truths, and entwines it with the fallacies of man; the voice that proclaims there is no eternal recompense for the violation of God's law—that He who is all merciful to reward, is too merciful to punish.

"Beware!" "Beware of covetousness," is the next signal of danger, and could there be one more timely or needful? Turn with but a glance to the daily records of our land, and see the numberless ones engulfed in this pitfall smoother than glass, who lie prostrate in the darkness, pitiful wrecks in heart and soul, never again to breathe joyously the clear light of the day. May it not truly be called one of the most treacherous dangers along the way?

"Beware!" "Beware of evil workers," comes again the warning, and how many a boy starting out in life with a heart innocent of all evil intent, is wrecked within this waiting snare. Where one pure soul ennobles blackened ones with whom it comes in close contact, a hundred are cor-

rupted. Therefore, shun evil companions as you would contagion, remembering, it is God's own warning.

"And now we come to the last 'Beware!' 'Beware, lest any man spoil you through philosophy and vain deceit.' This warning was placed on the roadside nearly two thousand years ago, yet is the pitfall it spans just as open, just as dangerous as then. See the many calling themselves seekers of God, yet flocking to the very mouth of the cavern to look within, greedily listening to the sounds issuing from it, the words spoken or written labeled by men 'philosophy,' by God, profane and vain babblings, oppositions of science, falsely so called. Will you venture thus to ignore the warning, to risk the terrible fall, simply to gratify what you call mere curiosity? May God protect you in such risk, for the wisdom of youth is indeed weak to cope with the gilded sophistry, the 'vain deceits' of the evil one."

The story had ended somewhat seriously, but it is a time for earnest, serious thought, and with the return of the new year, may we all determine as we go forward in life, more earnestly to heed the danger signals God has mercifully placed along the way; and walking more watchfully, make His word truly a lamp unto our feet, and a light upon our path, that the pitfalls around us may be safely passed.—*New York Observer.*

### An Absurd Bird.

Kiwi-kiwi is the creature's real name, but scientific men call it apteryx, which is a Greek word meaning wingless, because, though a bird, it has no wings. That is absurd enough, but it does not seem to satisfy the kiwi, who seems to have tried to be as unbird-like as possible, and, in order to be so, has gone to ridiculous extremes.

It not only has no wings, but it has no tail, not even so much as an apology for one. And as if that were not enough, it has no feathers worthy of the name. Its quills are covered with soft down for about one-third of their length, and then are fringed with hair-like webs out to the end, which are sharply pointed. It is only as large as a common domestic fowl, but it has much stronger and stouter legs and bigger feet.

Of course you cannot be surprised to learn that such a bird looks at first sight like a quadruped. It carries its head low and hobbles along in a most uncouth fashion, moving so swiftly when pursued, however, that it is very difficult to capture this ridiculous bird.

When it sleeps in the daytime—for naturally odd enough to choose the wrong time for sleeping—it rests its long bill on the ground, and so makes itself look like a strange sort of three-legged stool. Most other birds use their beaks, or their wings, or their spurs to fight with, but it would be foolish to expect any such natural proceeding from the kiwi; and, in fact, its plan of fighting is to kick. It is very fond of earth-worms; and one of its ways of procuring them is worthy of so odd a bird. It thumps the earth with its big feet, and if there are any worms in the vicinity, up they come to discover what is the matter.

It is a cousin of the ostrich, and though its plumage has no such value for us as its large relative's has, it is very highly valued by the natives of New Zealand. This kiwi has a very tough skin, which, when it is properly dressed, makes very good leather.—*St. Nicholas.*

### Punctuation.

A very small punctuation mark in the wrong place will sometimes change the meaning of a sentence completely; and for this reason scholars should be anxious to learn to put these troublesome pauses where the sense of what is written shows that they belong. But it is seldom the case that a sentence written by a generous man can be made to serve the purposes of a mean man. Such a thing did happen, however, many years ago in England.

A certain prior noted for his liberality had caused these lines to be written over his door:

"Be open evermore, O thou my door,  
To none be shut—to honest or to poor."

After his death a prior succeeded him who was as miserly as his predecessor was liberal; but he kept the same verses, changing only the dash, which made them read:

"Be open evermore, O thou my door,  
To none—be shut to honest or to poor."

Here is another paragraph, taken from an old magazine, which shows the power of punctuation. It describes the char-

ter of a man, and has this verse at the beginning:

"The man is either good or bad,  
And which I wish to know;  
May genio with a punctilious hand,  
By punctuation show."

But whether the man was good or bad we cannot find out, since the one who wrote the description failed to use any punctuation marks at all:

"He is an old experienced man in vice and wickedness he is never found in opposing the workers of iniquity he takes delight in the downfall of his neighbors he never rejoices in the prosperity of his fellow-creatures he is always pleased when the poor are in distress he is always ready to assist in destroying the peace and happiness of society he takes no pleasure in serving the Lord he is uncommonly diligent in sowing discord among his friends and acquaintances he takes no pride in laboring to promote the cause of Christianity he has not been negligent in trying to build up Satan's kingdom he lends no aid for the support of the Gospel among the heathen he contributes largely to the friends of the adversary he pays no attention to good advice he gives great heed to the devil he will never go to heaven he will go where he will receive a just recompense of reward."

### How to Destroy Enemies.

To march through an enemy's country, burning and destroying, is not always the mark of a great general. He is truly great who knows how to obey Christ's command regarding our enemies and those that persecute us.

Nangfee, Emperor of China, being told that his enemies had raised an insurrection in one of the distant provinces, said, "Come then, my friend, follow me, and I promise you that we shall quickly destroy them." He marched forward, and the rebels submitted upon his approach. All now thought that he would take the most signal revenge, but were surprised to see the captives treated with humanity.

"How!" cries his first minister, "is this the manner in which you fulfill your promise? Your royal word was given that your enemies should be destroyed, and behold, you have pardoned all, and have caressed some!"

"I did promise," replied the emperor, with a generous air, "to destroy my enemies. I have fulfilled my word; for, see, they are enemies no longer, I have made friends of them."—*Our Sunday Afternoon.*

### How to Measure a Tree.

Very many persons, when looking for a stick of timber, are at a loss to estimate either the height of the tree or the length of timber it will cut. The following rule will enable one to approximate nearly to the length from the ground to any position desired on the tree:

Take a stake, say six feet in length, and place it against the tree you wish to measure. Then step back some rods, twenty or more if you can, from which to do the measuring. At this point a light pole and a measuring rule are required. The pole is raised between the eye and the tree, and the rule is brought into position against the pole. Then by sighting and observing what length of the rule is required to cover the stake at the tree, and what the entire tree, dividing the latter length by the former and multiplying by the number of feet the stake is long, you reach the approximate height of the tree. For example, if the stake at the tree be six feet above the ground and one inch on your rule corresponds exactly with this, and if the entire height of the tree corresponds with say nine inches on the rule, this would show the tree to possess a full height of fifty-four feet. In practice it will thus be found an easy matter to learn the approximate height of any tree, building, or other such object.

### Are Stones Alive?

We generally think of minerals as dead lumps of inactive matter. But they may be said to be alive, creatures of vital pulsations, and separated into individuals as distinct as the pines in a forest or the tigers in a jungle. The dispositions of crystals are as diverse as those of animals. They throb with unseen currents of energy. They grow in size as long as they have opportunity. They can be killed, too, though not as easily as an oak or a dog. A strong electric discharge through a crystal will decompose it, very rapidly if it is of soft structure, causing the particles

to gradually disintegrate in the reverse order from its growth, until the poor thing lies a dead shapeless ruin.

It is true the crystal's life is unlike that of higher creatures. But the difference between vegetable and animal life is no greater than that between mineral and vegetable life. Linnæus, the great Swedish naturalist, defined the three kingdoms by saying, "Stones grow; plants grow and feel; animals grow and feel and move."—*Christmas Wide Awake.*

### The Neck of the Giraffe.

In spite of its enormous length it only possesses the seven vertebrae which are common to all the mammals. In consequence it is nearly as inflexible as a wooden bar of equal length, so that the many pretty pictures which represent giraffes curving their necks gracefully, after the manner of swans, are ludicrously wrong. "But, said the objectors, 'if it had so long and inflexible a neck it could not graze, and, being a ruminant animal, would die of hunger.' It is quite true that it cannot graze. It can only lower its head near the ground by spreading its forelegs as widely as possible and drawing its hind legs under them, thus presenting a most ludicrous aspect. In its native state it never, as far as I know, even attempts to lower its head to the ground, but in captivity it can be induced to do so by laying on the ground a large lump of sugar, of which it is inordinately fond. The fact is that it is intended to graze, not on the ground, but on the leaves of trees. The acacia, or mimosa, is its favorite tree, and the Dutch colonists have in consequence called the acacia by the name of 'kameeldorn,' i. e., camel thorn, they invariably giving the name of 'camel' to the giraffe. This mode of feeding involves another anomalous structure. This is the tongue on which the giraffe is almost as much dependent as is the elephant on its proboscis. It is possessed of wonderful powers of extension and contraction, and can be narrowed until it almost resembles the corresponding organ of the ant-eater. The peculiar powers of the tongue can well be seen when the animal takes the sugar from the ground. It does not attempt to seize the sugar with its lips, but protrudes its tongue to its fullest extent, twists the narrow tip around the sugar, and so draws the coveted dainty into its mouth. When it feeds on trees it picks off leaf after leaf quite daintily, selecting those which are most to its taste.—*Good Words.*

## Pleasantries.

A Boston surgeon has extracted the nerves from a man's cheek. What business house the patient intends to serve as commercial traveler is not stated.

Elevator Boy (to fat old lady)—"Goin' up, mum?" Old Lady—"Yes, I'm goin' up, but, sakes alive, a little boy like you can't pull me up in that thing."

Young Tommy, who has gone to work manfully at his Latin, says he has no difficulty in believing that the Romans were very stern with their children. "If they had been good to their children, the way folks are now," he says, "they wouldn't have had any accusative cases and ablatives and all those things."

Two Points of View. First Wood-sawyer—This 'ere is a hard, hard world, no chance for enjoyment at all. How I'd like to knock off and go duck-hunting like I did when I was a boy. Second Wood-sawyer—You must be crazy. "Crazy, because I want to go duck-hunting?" "Clean daff. In Maryland, where I just come from, duck hunting is a regular trade, and men are paid so much a head for all they kill. I've been a duck-hunter for six years." "What on earth are ye doin' out here?" "I came here to saw wood for a rest."

The Buffalo Express says that this is the way a countryman explained to a friend the uses of the new police patrol boxes of that city: "You see," he said, "the people in town here want a policeman sometimes, and, by goll! whenever they did want one, or if there was a fight goin' on anywhere, the policemen would all run away and hide 'cause they don't want to arrest anybody. So they put these little iron boxes on the corners and they put a policeman in each one of them, so that he can't run away, and then the town folks all carry a key to the boxes and can go and find a policeman whenever they want one."



## THE MESSENGER.

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 Rev. J. S. KIEFFER, D. D., } SYNOODICAL EDITORS.

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the Office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscript.

WEDNESDAY, DECEMBER 28, 1887.

## Exit.

With this issue of THE MESSENGER, a weary, health broken man lays down the pen, which he has wielded earnestly for twelve years at the command of the Church, in an honest effort to elevate journalism in the interest of Christ's kingdom. He is not conscious of ever having used it to record an unkind word even about an adversary in any contest for the enthronement of truth. The changed conditions under which the paper will be published and other considerations, have impelled him to surrender it that some one better adapted to the task may take it up. His earnest desire has always been to promote the temporal and eternal interests of his readers. And his only wish now is, that the paper in its future weekly ministrations may help to make every home a Bethel and every garden an Eden, yea more, that it may add to those influences before which even the gates of the grave will glow like the portals of pearl opening upon the city of God.

His post office address for the present is No. 921 North Sixteenth Street, Philadelphia, where only private and personal letters should be sent.

## The Christmas Spirit.

The celebration of Christmas is not only more universally observed than ever before, but the central fact that underlies it is becoming more and more predominant. If, as some say, its peculiar customs took their rise in the old Roman Saturnalia, the power of Christianity is shown by the way it has supplanted heathen orgies with what is so much better. The growing recognition of the festival is evident from the fact that nearly all Congregational and Presbyterian Church papers issue illustrated numbers. They come to us rich in pictorial representations of scenes connected with the Birth of Christ. What is more remarkable, the learned Rabbi, Dr. Sonneschien, recommends the observance among the Jews, and the *Hebrew Journal* says the proposal rouses a sentiment that will sometime find a vigorous expression. The remarks of the same organ of Jewish opinion upon the condition of things at the coming of Jesus and the way they were changed by His teachings and works are very significant. It may be that in contemplation of these things the veil will fall from many hearts.

## Significance of Christ's Circumcision.

The joys of Christmas for us grow out of the humiliation of Jesus. The incarnation which brought the God into our nature was an assumption by Him of all the ills of humanity. His circumcision, which followed so quickly upon His birth, was an outward placing of Him under the law. It involved pain—a wounding of the flesh, and culminated in the shedding of blood on Calvary, where He suffered our penalties and redeemed us from the curse. How little the Church seems to make of this.

## Time.

The end of one year and the beginning of another marks the progress of mysterious, impalpable "Time." As it had a beginning so it will have an end; and its thrilling interest rests in its bearing upon eternity. The condition of all temporal things was disturbed by sin, but then "in time" God was made flesh. That is the most wondrous fact of all. The great drama of the fall and salvation of man is to be fully enacted during the narrow span of time, and then the angel of the Lord will declare that it "shall be no more." What momentous events lie between the earliest matin and the latest vesper hymn! And every human being has an undying interest in them. For us as individuals, "the time is short."

## Temperance Run Mad.

The *Independent* in its notes upon the late Evangelical-Conference at Washington, says: "Dr. MacArthur received a most hearty expression of sympathy when, in deprecating attacks of temperance men on one another, he told how he had tried, in his church, on Thanksgiving Day, to say some brave things against the Saloon, and was warned by *The Voice* to consider the fate of Ananias."

*The Voice* is the organ of the ultra temperance people, who denounce all who will not adopt their radical methods, as favoring the liquor interests. There is too much of this denunciation. Zealous workers for temperance injure the cause by taking positions that really shock all sense of Christian propriety. We once heard a lecture by that estimable woman, Miss Frances Willard, in which she attempted to give the reason why boys rather than girls fall into dissipated habits. The last and the strangest reason given was that they go to church and see their parents taking wine in the Communion. Apart from the fact that this ought to influence girls as well as boys, the whole conception is so utterly perverse as to be revolting to a Christian mind. If the central mystery of our holy religion, ordained by Christ Himself, for the strengthening of His people, has really proved to be a stone of offence over which the young are stumbling into perdition, then surely our Christianity has failed and must be reconstructed, or give place entirely to something better. Level-headed people are not prepared for that and would sooner have their zeal for the suppression of rum questioned, than try such experiments.

## Undermining the Citadel.

The forces of infidelity are trying to destroy the family which is the inmost citadel of all social and political life. Open attacks upon it may not appear, but the movements that tend to undermine it are all the more dangerous. This is greatly aided by the decadence of fire-side religion. The training of children is delegated to Sunday schools, and not only innocent pleasure but all worship is made to depend upon public assemblies. Meanwhile marriage relations grow lax, and homes are not homes in the good old sense.

## The Call for Church News.

The cry for more "Church News" has been so loud and persistent in times past that we may be allowed to say in kindness, a parting word in regard to it:

THE MESSENGER has been a peculiar paper in some respects, and its character and popularity have been largely determined by the matter rushed in upon it for publication. It has been obliged to publish officially, in great detail, all the proceedings of Synods, Classes, Institutions, Boards, Sunday-school Associations, Resolutions, besides properly itemized accounts of the doings of ministers and congregations, etc., until they have overshadowed everything else. These things may be properly classified under the department of Church News, and we would not undervalue them. One object of a Church paper is to give Church news, but there is a limit even to that. There is another object that must be held in view, and which may be called the teaching influence of a journal. There is where the power of the press comes in.

With all due respect, we affirm that when this outcry for even more church news is properly sifted it will be found to come from a very small class of people. There are only a few hundred ministers and laymen who make this demand, while all the other thousands of our readers are women and children, to whom what naturally concerns the preachers and elders, is as dry as a January cornstalk. That is just where the difficulty has been in interesting people in the MESSENGER. The contributions of the ablest theologians have been put at a discount. The reading matter of the Family and Youth's Department, has of late years been cramped and pushed almost out of sight by this restless press of what is called Church news. Almost everything has yielded before it, and any attempt to popularize the paper, by making still more of it through editorial itemizing, will prove a miserable failure as it has done in times past. It will degenerate into gossip. The best people do not want it and there will not be enough "favorable mention" to go around among those that do. And in a few years it will be found that it will not attract people unless they

are already interested in persons and localities. Occasional items may call for comment, but there is seldom any elevating influence going out from such things.

The itching for such gossip on an editorial page shows a low standard of thought and of morals. True journalism cannot make it a staple or depend upon it for permanent success. As it is, there always has been too little room in the MESSENGER for the proper editorial discussion of current issues which involve principle, and should be presented to the Church. But then some ministers even do not want that. They think it would be more to the edification of the Church if the space were taken up in saying that brother A visited our Sanctum, or that brother B's wife was presented with a new garment at a donation party. It is startling to hear how much some persons make of such things and how they impress their ideas upon their people.

As one who has tried earnestly for years, in the midst of a thousand difficulties, to elevate the journalism of the Church and make it perform its proper mission, we would beg ministers and elders to remember that a religious periodical has other functions besides that of recording baptisms and confirmations, and the building of church edifices. Such things alone may interest them. They have books and periodicals in abundance and they may toss the paper on their study tables without ever glancing at what is published for families or commending it to them. Yet this is a department that has cost us a world of care. Much had to be read to see whether it is fit for publication. In a majority of cases that which had passed unquestioned as good Christian literature has had some unsound principle or bad ethics in it. It has required a Cerberus to watch at that gate, and yet it does not appear to have entered into the estimate of editorial work.

## Union of the Reformed Churches.

The committees appointed by the General Synod of "the Reformed Church in the United States," and "the Reformed Church in America," held a joint session in New York city last week, to consider the possibility of closer union. The subject was calmly and carefully discussed, but no conclusions were reached, and there will be another meeting in Philadelphia during the month of March. A communication upon the subject has reached us too late for insertion this week.

## A Noble Charity.

The Sunday Breakfast Association on Twelfth street above Race, in this city, is one of the most efficient charitable institutions in Philadelphia. The idea is not new, as the plan adopted has long been practiced in London and Paris, as well as in other cities of our own country. It takes the Gospel in one hand and bread in the other, and reaches and rescues many a wanderer. Contributions are solicited. Lewis U. Bean, 2030 Vine street, is President.

## The Labor Vote.

Before the late elections many were concerned to know which way the labor vote would go. The supposition was that it would turn the scale. Now, strange to say, no one knows which way it did go. The organization seems to have had no coherence, and is threatened with entire disintegration.

## The Overplus.

Some contributions which did not reach us in time for last week's issue, or were crowded out to give place to Christmas matter, have been withdrawn as too late to be pertinent to the issues upon which they were meant to bear. All others will doubtless receive proper attention in due time.

## A Good Showing.

The figures given last week by Dr. Apple, showing that ninety-five per cent. of the persons connected with our institutions at Lancaster, including students of course, are most interesting and gratifying. We doubt whether a better record can be shown any where in the land.

## Locked Up.

The forms of this issue of THE MESSENGER were locked upon Saturday evening that it might go to press early on Tuesday morning. This was done to give the em-

ployees at the printing office, Monday, as an day "off," and will account for the non-appearance of items that may have come in after that date.

## \$100,000 for Missions.

This is not another appeal. Our missionaries themselves, and those who have, this interest more particularly in charge are fully competent to produce a sufficient quantity of that branch of our missionary literature. It is simply a plain statement of facts and possibilities as they appear to the writer, and of suggestions along the line of recent legislation in our church on this subject.

The adult membership of the Reformed Church in the United States now numbers, according to the latest statistics, about 190,000. If contributions were made for our mission work at the rate of 52½ cents per number, the sum of \$100,000 would be realized. Certainly the people of the Reformed Church, if properly confronted with this matter, would have too much pride and self-respect, to say nothing of their love for the Master and for perishing souls, to contribute less than this amount. The reason we fall below it now is not because we are too poor to raise it. And it is not because we are unwilling. There have been other obstacles in the way.

We have hitherto had no missionary policy sufficiently broad and comprehensive to answer the needs of the case. This is true in regard to the establishment and the management of missions, and also in regard to the gathering of the funds for this purpose. These affairs were in a still more lamentable state, of un-organization and want of direction, years ago than at present. There was a time when this work was carried on in an altogether haphazard way, depending for its success upon detached individual effort and special appeals for help. Some man with missionary zeal would establish a new preaching point, mainly on his own responsibility, and then would soon begin to cry lustily for help; and he would often get help too, because of his importunity, when the whole enterprise may have been ill-judged from the beginning, and possibly resulted in disastrous failure in the end. People gave to this good cause spasmodically, waiting to be moved by a half-frantic appeal or a heart-rending letter; and when there was a dearth of these, the contributions became very meagre, and the work was correspondingly crippled. This was in large part the condition of things years ago, and although much improvement has been made since, there is still much want of method in our work. There is room for a very much better state of things in these matters in two directions.

Our missionary operations should be under the control of one head. There might be a large Board, representing fully all sections of our territory and both languages in use in the church. This Board should have a condensed form of itself in the shape of an executive committee of three or five persons, somewhat centrally located, and there should be an executive head to the whole concern in the person of a salaried secretary or superintendent. Then each District Synod might have a district Board, and each Classis a missionary committee composed of one or more of its members. This of course is very much like what we already have, at least nominally. But so far we do not have it in fact. There is a General Synod's Board of Home Missions, but this Board merely receives reports from other Boards, theoretically subordinate, but which really have all the power, handle all the money, and do all the work. The General Synod's Board has up to this time served apparently for purposes of ornament rather than of use. It is a mere figure-head in fact. The Tri-Synodic Board, the Ursinus, the Ohio Synod's Board, and the Boards of the German Synods have been not only the power behind the throne, but the power actually on the throne. This fact has given the mission work among us a fragmentary and sectional character, and our efforts have been correspondingly weak, and our success more or less indifferent. We have found ourselves to a large extent helpless in the presence of the demands made upon us for men and means. There is little inspiration in this state of things, either for ministers to enter upon the work and assume the responsibilities of missionaries, or for congregations and individuals to contribute to their support.

Again, there is no general policy in existence in the Church for raising contributions. This should be changed. And

it can be changed when once the General Synod's Board gets into working order. At the suggestion of the General Board, the General Synod should make an assessment upon the District Synods, and they upon the Classes, and the Classes upon the congregations. Let them begin with 50 cents a member; for by the time General Synod meets again the membership of the Church, at the present rate of progress, will number about 200,000. Let each congregation be informed what is the \$100,000 line in their case; and then see what an enthusiasm would be aroused to reach or even pass beyond this line. The apportionments should perhaps be made at a uniform rate until the Classes are reached. At this point we might discriminate between wealthy and poor, willing and unwilling, well-trained and untrained charges. The charges themselves should be left free to follow their own methods for raising the amounts apportioned to them. Different plans work equally well in different charges. We venture to say that if this plan were once fairly inaugurated, the next General Synod, after the one which fully settles upon this policy, would be able to report to the Churches its complete success.

All this is in full accord with the general tendency in the direction of unification which seems to have set in, in the Reformed Church. The General Synod at least "seems to say" at its late meeting in Akron, that all the missions now operated by the District Synods beyond their own bounds shall be transferred as soon as practicable to General Synod's Board of Home Missions. At another point it directs the District Synods to carry forward their Home Mission work in such a manner as to open the way for the unification of our home missionary operations under the Board of the General Synod at the earliest practicable date. The fact is, and it is more or less felt by all, that in the matter of Missions, District, Synodical, and Classical boundaries should not enter into the question. They only hamper the work. And they will be best kept out of the question by giving the General Synod's Board charge of the whole matter.

But this, according to the action of General Synod, is to be done only "as soon as practicable." And here comes in an opportunity for a display of our constitutional weakness. We want to keep on the side of safety. We don't want to hurry our measures, pluck the apple before it is ripe, or cross rivers before we come to them; and so we conclude it is not yet practicable and go on indefinitely in the old way. But has not one trouble with us always been that we are so much afraid of crossing the rivers before we come to them that we are hardly ever ready to pass over when we do get there, and so stand shivering on the brink and fear to launch away, while the favorable hour is slipping by and golden opportunities are getting beyond our reach.

With \$100,000 on hand, a fair proportion could be spent upon the Home work and the remainder given to the Foreign work. Perhaps one fourth of the amount would be about right for Foreign Missions. A much larger sum might also be devoted to German missions in the large cities than is now given. But these are details which would receive due consideration at the hands of the Board. L.

## Communications.

## The First Message from Yamagata.

How Brother Moore got there—The only foreigners in the place—The Governor visits them—A comfortable house—The school building—The character of the school—A Providential opening—Feels alone—God's presence comforts him.

YAMAGATA, Japan, Oct. 25th, 1887. "A rolling stone gathers no moss." Three removals in four years suggested the proverb. First from Tsukiji into the City of Tokio—my own choice. Again, from Tokio to Sendai, and last, from Sendai across the mountains, 50 miles to Yamagata—the last two under instructions of the Home Board. Oh! the worry, the agony of moving around the country in Japan. To say nothing of the wear and tear, the breakage of the furniture; worse than this is the wear of the body and the worry of mind which moving here always occasions. Let me express the wish, if it be not too selfish, that next time, I may be spared, and some one else be the victim. Well, here we are beyond the mountains, the only foreigners in the town of Yamagata. We arrived here from Sendai ten days ago, and are now pretty well established in our new home. We had decided to move on the 15th of the month, but for certain reasons, we came one day earlier. It had been arranged so that the Governor of the ken (province) and his wife with several of his officers, would meet us A Ri (2½ miles) out-



side of the town in order to give us a welcome, and escort us to our stopping place. Coming a day sooner we upset this part of the program.

We were met, however, by two persons, officials, who had been sent by the Governor. With these as an escort, we found our way to the hotel, where the Governor's wife and her interpreter were waiting to receive and welcome Mrs. Moore. Early the next morning the Governor and others called and gave us a most cordial and hearty welcome.

The Teacher's Residence.

They have prepared us a very pretty and comfortable Japanese house. It is two-story with over half an acre of ground and a pretty garden. In connection with the house are servant's quarters, bath house, a horse stable and carriage house and many conveniences. From this place you look out upon the grand and towering mountains, upon whose sides patches of shining snow remain all the year round.

This house with all its appurtenances is an expression of the Japanese idea as to how the foreigner, be he missionary, teacher or who lays claims to intelligence and standing, ought to live. (People who complain about the extravagances in Foreign Mission work, should know that Brother Moore's residence was not built by the Church's money. This property belongs to the Yamagata folks' secretary).

No Caste There.

While there is, happily, no caste here as in some other countries of the Orient, there are grades of classes of society, low, middle and upper. Now we foreigners, even missionaries, must, at least, pretend to be first class, or we are nothing so far as the better class of people are concerned. That is to say, we must live after a certain style as it regards our domestic and other arrangements; otherwise we have very little influence, or cannot find employment when we seek it. Hence it is that living becomes expensive, and missionaries though they receive a fair, or what some people at home call a high salary, cannot as a rule, save any of it.

I know of a certain missionary lady from Eastern Pennsylvania, who said she could do her own work and discharge her servants. The Japanese said, she is a queer person and cannot be an educated lady. I mention this more especially, because I know some people have wrong ideas, and even sometimes blame the missionaries for living extravagantly.

But What About the School?

As is known, I am employed at a certain salary, as teacher of an English boys' school about to be opened at Yamagata. A two-story foreign building with five large recitation rooms, and a chapel or lecture-room that will seat over a hundred students, is in course of preparation to be finished and furnished by the 15th of November, when the school is to be formally opened. This building is beautifully and centrally located and will be a credit to the patrons of the school, and an ornament to the town. The school building and the house provided for the foreign teacher, I suppose, are worth \$6,000—or even more. As the school increases and there is demand for it, a boarding hall with dormitories is to be provided. We will open with from 50 to 60 students, and in a short time, it is thought, this number will increase to 100 and over.

The Character of the School.

What is the character of it regards Christianity and Christian instruction?

First, it is not for the present purely a mission school. The teachers are all Christians. So far all preachers.

The only condition or restriction is that for the present we do not make the Bible a text book or compel students to receive religious instruction.

Otherwise we have the privilege of teaching as much religion as we please, and in the manner we please. This is all we could ask under the circumstances, and all that we require.

Influence of Teachers.

Teachers, both foreign and native, have such an influence over their students; enjoy their confidence and respect to such an extent, that there is no danger of not being able to teach them and lead them as it regards Christianity. Indeed it is sometimes feared that the foreign teacher's influence is such, that students for the sake of pleasing him rather than because they are devout believers, will become professing Christians.

Our school in form and in the eyes of the people is not a Christian school; practically it is such. We are all very sanguine as to the good work we may do through this school.

Congregation to be Organized.

Ere long we will have organized a congregation at Yamagata. This opening is surely a providential one. I know of none better. I have heard of none quite equal to it since I came to Japan. One thing is absolutely certain. The school, if it is at all a success, will need another foreign teacher. It is not out of the question for one man to do all the teaching that is required. It is to be hoped that our mission will furnish this new man. Otherwise they must, and surely will, look elsewhere.

Worthy of Our Support.

If feel that the Yamagata school is worthy of the prayers and support of our Church. Here will be established, by and by, a centre of Christian influence, which will reach not only throughout this ken (province) but to other neighboring provinces.

In a few years there will be a number of out-stations just the same as we have now at Sendai.

Already at Kami no Yama, seven miles from here, there is an organized interest which will fall to us for care and support; and so the good work will go on until, let us hope soon, great things will be done for the Lord and His cause in this part of North Japan.

The First Foreign Missionary.

As the first foreign missionary who has ever come to live here beyond these mountains, I raise my voice to you—men and women, members of the Reformed Church, and ask an interest in this work which is so bright with promises of future success.

Sitting here in my study, miles away from those who belong to my own race and country I pause, and with pen in hand, I look far out over the mountains and reflect. I do not feel alone. For as these mountains are round about this town of Yamagata, so is God's presence round about them that fear

Him. They speak to me not only of His infinite power and glory, but by their stability, their seeming immutability, they declare, or seem to declare, that God's truth is immutable as also all powerful and in the end will triumph. I am encouraged.

Sincerely yours, J. P. MOORE.

Geometrical Progression Again.

The ladies' scheme to assist in the endowment of Franklin and Marshall College by what is called the Geometrical Progressive Plan, has several times been referred to in the columns of the MESSENGER. But we are so often asked for particulars concerning the progress of our efforts that it seems proper, both for the sake of satisfying the inquiries of our friends, and of stimulating and directing the efforts of the workers, that we should say something more on this general subject.

First as to the measure of success. It is much too soon to speak of the ultimate result. Perhaps it ought not to be too soon; for we are persuaded that the more rapidly and earnestly the matter is prosecuted so as to keep the ball rolling, the greater the ultimate success, and the satisfaction felt by the workers will probably be. But, as a matter of fact, the reports are coming in slowly, and the workers are taking their time. We know from the number of circulars and envelopes that have been applied for, that the workers are many and widely diffused; and we know too, from letters received and from information obtained through other channels, that their success in many places is very encouraging. But the returns are as yet very partial and incomplete. The whole amount in the hands of the treasurer is about \$450; it ought, at the present rate of progress, easily to reach or go beyond \$500 by Christmas. If this sum appears small, it must not be forgotten that it represents contributions from more than fifteen hundred persons, since the number of H's or \$1 contributions reported is as yet comparatively small. The largest sum remitted at one time by the same person was \$32 or \$33; and we know of instances where single workers have secured from \$50 to \$75 who will remit as soon as their respective fields are worked up. But most of the contributions are in small sums ranging from \$1 to \$4.

Many of our workers say it happens very often when they ask persons to join the movement that they receive a reply like this: "I will willingly contribute 25 cents or \$1, but I do not like to ask others to contribute, or to make myself responsible for four others who in turn will carry the work forward." In such cases we feel like saying to the workers: *Never refuse a contribution; if you cannot secure the person as a worker, take the 25 cents or the \$1.* All such gifts can be utilized in filling out such deficiencies as in the nature of the case will arise, and in completing the H's when it comes to the end. Remember that four 25 cents will make \$1. But let no one suppose that it is unimportant whether any given letter is carried out to the end. It is absolutely necessary to the success of the plan that workers be secured, and the letters be carried forward to H. Wherever one drops out the work is crippled, and that to a greater extent than would appear probable at first sight. Suppose for instance, a G contributes 25 cents but fails to secure the H's; that will make a difference of \$4.00. If an F fails to work and the movement stops there, it will cause a loss of \$17.00; an E will make a difference of \$69.00; a D, of \$277.00; a C, of \$1109.00. This will serve to show how important it is not only to contribute, but also to work. If all work is noble and ennobling, work for the church and her institutions of learning is especially so. With so worthy a cause to inspire them we feel sure the women of the Reformed church will give a good account of themselves, and if we can say of each: "She has done what she could," success is assured.

Lancaster, Dec. 16, 1887.

Notes from North Carolina.

MR. EDITOR:—Although not heard from for a long time, yet North Carolina Classis is not asleep. On a recent trip the writer ran in on the good people of Newton, and found, as on former visits, open doors and a hearty welcome. The old church, which all the brethren who have been at Newton will remember, still stands. But as we look about and view the town over we find the walls of a fine new church looming up. On going to inspect closer we ran across Pastor Clapp and his committee busily engaged in superintending the putting up of the roof. This church bids fair to be the finest, when completed, within the bounds of this Classis. The people united and working harmoniously together are engaged in a great work. May the good Lord prosper them and give them a rich reward for their self-sacrificing labors.

Six miles south of Newton Pastor Murphy can be found busy in the putting up of the first house of worship in the thriving village of Maiden. Here, as it has happened in other towns in this State, the Reformed people take the lead in building up the business interests. Besides this leading in business in this place the people have determined to be first in erecting a church, and taking the stand that their social and financial influence demands. Wide awake and energetic the pastor and people are working hand in hand for the upbuilding of their charge.

Next a trip to Rowan county, to pay a visit to Bro. Heller, a former classmate. Here I found the dominie and his good wife ready to give a good old-time Pennsylvania greeting. What talks we had of our old home State and her people! Of the waking up of our beloved Zion to take share in the great work of the day! Then looking about us and comparing notes as to the progress of the Master's work, we thanked God and took courage.

One object of the pilgrimage here was to witness and take part in the Missionary Sale, A Missionary Sale. Who knows what it is? Bro. H. had such a good one that I will tell something of it. First, in the morning, came the people with their queer looking bags and packages. Duly labeled and weighed all were left in the school-house while the congregation assembled in the church to engage in a missionary service, consisting of responsive readings, singing,

prayer, and an address by the writer. After an intermission of an hour all assembled in front of the school-house where it was announced that the sale was to begin at once. Terms cash, and cash to be used for Foreign Missions. Young and old had vied with one another in planting each one pint of cotton seed, and now on this day they brought their offerings as a gift to the Lord. Some not having cotton, brought chickens, some apples, some chestnuts, some oats, some butter, etc., making in all quite a variety in their offerings. Of course an auctioneer must be had, in order to cry the sale. This person was found in the inimitable "Dan Moose," who had come ten miles to perform the duty of crying off the "Brown-Fisher-Peeler Holshouser Cotton," "the barn fowl children," etc.

Fun in abundance was furnished, as was also the cash. That is, at least, for this Classis. When it was announced that about \$71 was realized, all looked pleased and expressed themselves as ready to try again next year. This having a sale is not a new project with East Rowan charge, but has grown from small beginnings, until the present figure has been reached. A few years ago one-seventh that amount would have been considered a goodly amount for this people to give, but now the general impression is that they are only beginning to give.

On Sunday a large audience assembled in the old Stone Church, to hear the word proclaimed. A little more than a year before I had stood before the same people. But what a change! A change such as would make any faithful pastor's heart thrill for joy. What devoutness, what earnest listeners, what an interest manifested in worship, what a change in manner and amount of contributions. At this service the second daughter of the pastor, Susan Elsie, was dedicated to the Lord in holy baptism. As a thank-offering the pastor and wife presented to the congregation a beautiful baptismal font.

May this be the beginning of many new things in this old church. The people are not rich but we are persuaded that ere many years the old building will receive at their hands a renovation fitting their zeal in all good work.

In the afternoon at St. Luke's, six miles away, a large audience was waiting to worship the Lord. Here also former friends were met and words of cheer given.

Sunday's work over and a day spent pleasantly in the parsonage, enjoying the comforts of a pleasant home, brought an end to the visit. Home again. The spire of my own new church looming up among the trees, the carpenters busy with saw and hammer, the congregation all anxious to get the new church done, so that we, once more, may have a home of our own, all bring to my mind the fact that we are not asleep. We may not be able to show up as well in a financial way as our sister Classes, yet we are growing in the grace of giving. Time is working wonders here in the sunny South. Everywhere you meet people from all over the North seeking new homes. Among the new comers are many Reformed people scattering here and there over the State, but under existing circumstances they are largely lost to us. Will not our pastors North let the brethren here know of their straying sheep. Do not labor under the impression that it is of no use. The South is growing and so must we grow or go under. Patience, time, sympathy, prayer, help from the brethren North, will do wonders towards making us a respectable sized portion of our Reformed Zion.

In order to develop we can still make use of some young men who are willing to work in the spirit of a true missionary. But where can he be found is the question that remains as yet unanswered.

For a young minister North Carolina offers golden opportunities for self-sacrificing work on the one hand, and on the other rich fruits with which to crown the life's labor of love.

L. R.

Dr. Steiner's Lecture at Mercersburg.

The fourth lecture of the series instituted by the young ladies of the "Alcott Literary Society of Mercersburg College, was delivered in the Reformed Church on last Sunday evening, by the Rev. L. H. Steiner, D.D., of Baltimore. The subject selected, or, we believe, suggested to the lecturer, was "Reminiscences of Mercersburg and College Life." Such a subject could not fail to enlist, in advance, the interest and sympathy of a Mercersburg audience. This interest and sympathy were fully sustained and justified both by the substance and the delivery of the lecture. The reminiscences were exceedingly interesting and were presented in a most agreeable and fascinating manner. To complement the style of delivery and a literary composition of a gentleman of Dr. Steiner's acknowledged high position in the church and in the Republic of Letters, were, if not an impertinence, at least a work of supererogation. The lecture was not, as the learned gentleman explicitly declared, and, from the nature of the case, could not be, a formal disquisition; but only a few isolated facts gleaned from the full storehouse of memory. It seemed, also, to change the figure somewhat, like gathering a few rare and choice flowers and evergreens with which, with filial love and reverent love, to decorate the graves of the great men who shed such imperishable lustre upon Marshall College. Many amusing stories, illustrating the mental characteristics of the Faculty were most delightfully told, and so graphically was the pleasing duty performed, that, those intelligent giants of the past seemed to live and move among us. We note, with gratitude, that one of these noble men yet remains at his post—the amiable and accomplished scholar, Prof. William M. Nevin, of Lancaster, who is entirely secure in the possession of the affection and regard of all whose good fortune has ranked them among his students. Dr. Steiner's fine sense of humor found full scope in his recollections of many of the ludicrous incidents of his student days. Many of these scenes were rehearsed and imitatively presented to his amused and delighted hearers. To the old students of Marshall College, some of whom were happily present, the lecture must have proved of absorbing interest. During its entire delivery the audience listened with unflinching interest; and well it might, for such lectures are rarely heard either in Mercersburg or elsewhere.

The vocal and instrumental music by the Alcott Society, as usual, was much admired. —Mercersburg Journal.

A Trip to Palestine.

The attention of the delegates to the Reformed Alliance at London, July 3, 1888, and of others who may desire to take a trip abroad, is called to the fact that they can combine a trip to Palestine with their trip to London. The most profitable of all foreign trips is the tour to the Bible lands.

As Easter comes early and the Council meets late a visit to Palestine can be easily arranged between Easter and July. The trip should be made in the spring, if possible, as the country is much prettier after the rainy season than it would be in the fall after vegetation has been burnt up by the dry season. The tour could be made in May, a pleasanter and healthier month than September or even October. The month of May has an advantage even over April, because there are not so many travellers, and arrangements for travelling can be made more easily and cheaply. The writer would suggest the following brief outline of a trip:

April 3 or 4—Leave New York.  
" 11 or 12—Arrive at Liverpool.  
" 13 to 17—Spend in Paris.  
" 25—Arrive at Egypt.  
" 29—Arrive at Jaffa.

Four weeks in Palestine will give ample time to see the sacred places.

May 28—Leave Beirut.  
" 30—At Rhodes.  
June 1—At Smyrna.  
" 2—At Ephesus.  
" 4—8—At Athens and Corinth.

The remaining time before the Councils can be spent in Italy, at Naples, Rome, Florence, Milan and Venice. Or, if the traveller prefers, he can take a trip to Constantinople, reaching Athens a week later.

The cost of this trip would vary from \$800 to \$1200, according to the ability of the traveller to save in travelling. If it is desired to return to Switzerland and Germany after the Council it can be done, or the trip through Italy can be omitted or shortened; and Geneva, Lucerne, Zurich, Heidelberg and the Rhine can be taken in on the way to the Council at London. The attention of all who hope to visit Bible lands is invited to this subject. A trip to the Holy Land is an education and an inspiration.

If any persons desire any further information by which the cost of the trip may be lessened, or the tour shortened, the writer will be glad to give it.

Jas. I. Good,  
1515 North 19th Street.

Church News.

Stated Clerks of Classes and Pastors will oblige us by sending such items of News as will be of interest to the Church.

Our Own Church.

Pennsylvania.

Bedford.—The Bedford congregation, Rev. Ellis N. Kremer, for the last 16 years, pastor of the Bedford Reformed church, held his last sacramental services on Sunday, the 18th inst, with an addition of 17 to the congregation—fifteen by confirmation, of whom five received adult baptism.

Saxton.—On the evening of the last Lord's day in November, a Reformed congregation was organized in the town of Saxton, Bedford county, Pa. The number of members entering into the organization was about 45, many of them are representative persons, socially and financially, in the community in which they dwell. The usual custom in this instance was reversed. We built a beautiful church first and then organized the congregation afterwards. In this case that order served our purpose best. The new church was dedicated in July and immediately a Sunday-school, was organized, which has been steadily increasing in interest and numbers, until now we have over one hundred in attendance and we expect soon to number one hundred and fifty in the school. The attendance on the regular service of the sanctuary has been on the increase from the beginning, until at the last service held there was absolutely no room for any more. Pastor and people

Continued on 8th Page.

A VALUABLE NEW YEAR'S PRESENT FOR ANY ONE.

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A new edition of the Directory of Worship has just been issued. They can be had at present only in three styles of binding, and hereafter at the following prices, fixed by the General Synod's Committee:

Muslin, . . . . . \$ .75  
Imitation, . . . . . 1.25  
Turkey Morocco, gilt edges, . . . 2.50  
Directory of Worship and Hymns for the Reformed Church, Embossed, plain, bound together, . . . . . \$1.50

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Congregations wishing to introduce them will be allowed a special price for introduction—to continue for six weeks.

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REV CHARLES G. FISHER,  
Superintendent and Treasurer.

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The date appended to the subscriber's name on the slip pasted on each paper, indicates the day and year to which he has paid.

Renewals should be made, if possible, before the date transpires. If two issues are allowed to be sent after that time, and a notice to discontinue is then received, the subscriber will be charged for the six months commenced.

Remittances should be made by Check, Draft, Postal Money Order or Registered Letter, and to be made payable to the order of the Reformed Church Publication Board.

Should you remit, and on examining the label on your paper you do not find the proper credit given after two weeks have elapsed, please inform us by postal, so that any failure to reach us may be discovered, or any mistake or omission may be corrected.

We do make mistakes sometimes, and we want the aid of pastors, agents and all interested, in correcting them.

COMMUNICATIONS for the paper, to insure prompt insertion, should be addressed to "The Messenger."



PLEASE NOTICE TAG ON YOUR PAPER, SUBSCRIPTIONS REMIT WITHOUT DELAY.

SUBSCRIPTIONS ARE DUE IN ADVANCE.

ALMANACS for 1888.

The Eastern Almanac for 1888 is now ready for distribution.

It is an interesting annual—surpassing the issues of other years. Its pages are filled with matters of interest to the whole Church—presenting principally the Church work claiming our attention at this time—Home and Foreign Missions.

Its pages contain also portraits of men that have been and are prominent in the Church, and pictures of some of the churches that have been recently erected.

It is, in fact, worthy of circulation throughout the whole Church—covering the work of Missions within our bounds as a Church—East and West. Every family should have one.

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NEW & OLD BOOKS.

We would call attention to the following books that have been recently published, and are for sale by us at the prices named, postpaid:

Historic Manual of the Reformed Church in the U. S., Rev. J. H. Dabbs, D.D., \$1.50  
The Substantial Philosophy, Rev. J. I. Swander, D.D., \$1.50  
Letters to Boys and Girls about the Holy Land and the First Christmas, Rev. Theodore Appel, D.D., .75  
Lord's Portion, Rev. H. Harbaugh, D.D., Paper, .25  
Muslin, .30  
Service Book & Hymnal, Rev. W. F. Lichliter, Plain Muslin Red Edges, .25  
A Treatise on Baptism, Rev. J. J. Leberman, .60  
Recollections of College Life, Rev. Theodore Appel, D.D., 1.25  
Beginnings of the Theological Seminary of the Reformed Church in the U. S., Rev. Theodore Appel, D.D., Paper, .50  
Muslin, .75  
A Child's Life of Christ, Rev. C. Z. Weiser, D.D., 1.00  
The Gospel Call, Book of Sermons by Rev. J. K. Millett, deceased; edited by Rev. C. S. Gerhard, 1.50  
History and Doctrines of the Reformed Church, by Rev. J. H. Good, A Tract, 50 Copies, 1.00  
100 " 2.00  
300 " 5.00  
Directory of Worship, Muslin, .75  
Imitation Morocco, 1.25  
Young Parson, 1.25

OLD BOOKS AT REDUCED RATES.

Wayside Gleanings, by Rev. B. Bausman, D.D., former price, \$1.25, .60  
Christological Theology, Rev. H. Harbaugh, D.D., Single Copy, .05  
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## Miscellaneous.

### Golden Rain.

Three children crouched in an archway for shelter from the rain;  
They all were poor and ragged, but one had a look of pain,  
And a pair of crutches rested beside her on the stones;  
And in their childish chatter her voice had the gentlest tones.  
For awhile, with noise and laughter, they romped as children will,  
Then they grew weary waiting, and feeling the damp air chill,  
Sat close beside each other, watching regretfully  
The dark rain falling, falling, from the gray and cloudy sky.  
"Let's sing," said the cripple gently; and through the noisy street  
Their voices echoed, singing that old song so true and sweet,  
Of the happy land of heaven, and the happy children there,  
Who dwell forever safely in the Father's loving care.  
When the simple hymn was ended, the youngest singer said  
"Does it rain in heaven, Polly?" The lame girl shook her head,  
And "I don't know," she answered, with a puzzled, doubtful air;  
"Perhaps the flowers want water, yet I think it's fine up there."

And then with a sudden gladness brightly she smiled again—  
"Why, if God makes rain in heaven, it must be golden rain!"  
You smile at the childish fancy, and yet for you and me  
The words have a holy lesson of what our faith should be.  
For evermore the humble, the children in heart, are blest,  
Because they can fully trust Him who knows and does the best.  
To such, whether God gives gladness, or care, and grief and pain,  
The showers He sends upon them are always "golden rain!"

—The Commonwealth.

## Selections.

Beautiful children, if rich or poor,  
Who walk the pathways sweet and pure  
That lead to the commonwealth strong and sure.  
God knows what is proper for Him to do,  
and for us to suffer; we know neither. This consideration is an anchor for the afflicted soul, sure and steadfast.

Now looking back to the long hours ended,  
I wonder why I feared them as they came;  
Each brought the strength on which its task depended,  
And so my prayer was answered just the same.

Now with new faith I pray,  
"Strength for each day."  
—C. B. LeRow.

Life should be full of earnest work,  
Our hearts undashed by fortune's frown;  
Let perseverance conquer fate,  
And merit seize the victor's crown.  
The battle is not to the strong,  
The race not always to the fleet,  
And he who seeks to pluck the stars  
Will lose the jewel at his feet.

—Phæbe Cary.

Oh, ne'er let go the Father's hand  
While outward run's life's silvery sand,  
With eye of faith survey the shore  
Where love and peace reign evermore.

Oh, ne'er let go the Father's hand.  
In safety yield at His command,  
And if through channels dark He lead  
Sufficient grace will give in need.

There is but one thing you have to fear on earth or in heaven—being untrue to yourself, and therefore untrue to God. If you will not do the thing you know to be true, then, indeed, you are weak. You desert God, and therefore cannot expect Him to stand by you.

I cannot dread the darkness when Thou wilt watch o'er me,  
Nor smile to greet the sunrise unless Thy smile I see.

—Eliza Scudder.

## Personal.

The porter who takes care of Senator Le-land Stanford's private car receives \$200 a month. This is more than the average college professor earns.

Mrs. John Jacob Astor died in New York last week. She was a woman who spent much of her vast wealth in doing good. She did this with the least possible ostentation.

Memorial services were lately held at Greenfield, Mass., by the Congregational Church of the Connecticut Valley in honor of the late ex-Governor William B. Washburn. Eulogies were delivered by Senator Hoar and President Seelye.

Mr. John Good, the wealthy manufacturer, has just been created a count by His Holiness Pope Leo XIII., in recognition of his life-long devotion to the best interests of the Church and his munificent gifts to religious and charitable institutions.

Mrs. Gladstone, despite her 75 years, is one of the most active and energetic of women. The improved condition of the cottagers all

about Hawarden attest her influence. In the schools she has placed teachers who instruct the children in sewing, cookery, etc., and in various handicrafts suited to boys; she has also founded an industrial school for boys at Clapham, and a home for aged and incurables, both of which are model charities and under her direct supervision. That the Queen snubs both her and her husband does not bother this good woman's head one bit. She has other aspirations than the favor of royalty.

## Science and Art.

An old Roman fireplace, with the ashes and chimney well preserved, was unearthed at the market place, Mayence, recently. The pipes were earthenware, and fitted exactly into one another. A monumental stone bearing the inscription, "Leg XIII, G. E. M.," found close by, was nearly 22 inches long by nearly 12 inches broad.

It is reported from Paris that M. Henri Buchet has found in the National Library at Paris, on the covers of a prayer-book, the likeness of King Charles VIII of France and his Queen, Anne of Bretagne. The covers are of mahogany, and must be among the earliest specimens of that wood brought to Europe. These, it is said, are the only known likenesses of the royal pair extant.

It is said that embossed ornamentation or embossed gilt lettering on glass as done by hydrofluoric acid can be closely imitated by painting in the design with rather thick damar varnish, water glass, Canada balsam (thinned with turpentine, if required), or a solution of gum arabic. A little sugar of lead introduced into the vehicle used will produce a ground-glass effect. Colors may be used and gilding put over the design if desired.

There are now cables on almost every sea and ocean bed, the total length of wire laid being nearly 113,000 nautical miles. There are nine cables connecting Europe with America, the first that was laid dating from 1858. So great, also, has the advance been in the operative aspect of cable telegraphy that practically no more difficulty is felt in repairing submarine lines than in attending to defects in those on land. It is seldom any serious derangement of telegraphic system takes place. When it does it is of comparatively brief duration.

The phonograph, Edison's latest invention, is a device by which he proposes to send the exact sound of the voice through the mails. The person wishing to mail a message talks into the "receiver" of his phonograph, after setting in motion the machinery which records by dots and dashes in the style of the old time telegrams. The paper is then taken from the instrument and transmitted by prepared boxes, with other postal matter. Arriving at its destination it is placed again in another phonograph, which being set in motion, reproduces the words in just the voice which spoke them. The first five hundred are expected to be on the market the last of January.

## Items of Interest.

In New York a man named Godhelp has grown rich by paying poor women seventy-five cents a dozen for making underwear. His name ought to sue him for divorce.

Great scarcity of fuel exists in Western Kansas, and the settlers, stop coal trains, fill their wagons, leave the pay and their names, and court arrest if the railroad company is dissatisfied.

The custom of sending high grade apples to Great Britain as Christmas presents, is indicated by the value of last week's exports, \$41,841 for 14,516 barrels. Fifty cases of pears went to Cuba, and one hundred boxes of cranberries go to Liverpool.

Another inventor comes to the front with a patent photograph holder to be attached to tombstones. It is intended to hold the pictures of the subjects of the memorial tablets, and is fitted with a sliding cover to protect the photographs from the elements.

The regulation official programme for the President's New Year's reception has been issued for Monday, January 2. Mrs. Cleveland's Saturday afternoon receptions, from 3 until 5 o'clock, will begin on Saturday, January 7, and continue on alternate Saturdays through the season.

A train from the North recently pulled into Marysville, Cal., having on board 200 Chinamen, who had not eaten or drunk for many hours. The train waited while they bought over \$100 worth of canned goods, herring, crackers, and cheese, and consumed all the beer in two saloons.

A driving wheel of a locomotive that was drawing a passenger train burst recently near Milford, Pa. One piece whizzed past the fireman's head and passed, screaming like a shell from a cannon, through the baggage car, the smoking-car, and a passenger coach without doing injury to any person on the train. The train was running at the rate of forty miles an hour when the accident occurred.

Two little fellows, Sammy and Willie Baldwin, aged fourteen and twelve respectively, walked from Kearney, Mo., recently, to St. Joseph, Mo., to see their mother in the insane asylum, whom they had not seen for six years. They were afraid to ask their father to let them go, and walked the entire hundred miles. A constable went after them, and found them willing to return, as they had been successful in their mission.

The sudden appearance of water in many wells in Southern Wisconsin that have been perfectly dry since the drought of last Summer, has caused no little wonder among the people. Wells are filled almost to the top; streams run in abundance from side hills and from springs that have long been dry, and the creeks and small rivers, whose beds have been dry for months, are gradually rising, and bid fair to become formidable streams. The phenomenon occurred during a night, and is similar to that reported from Sangamon county, Illinois, and at Mattoon and vicinity.

## Useful Hints and Recipes.

It is said that a bright, clear-skinned orange packed with sandwiches will keep them fresh for several days.

ROAST MUTTON.—Take a medium sized saddle of mutton, cut the flaps square and roll them up, tie the saddle around with twine to make a neat shape; season with salt and pepper, roast three-quarters of an hour, remove the twine and serve with currant jelly.

HOT CLOTHS.—To heat cloths for hot applications without scalding your hands, lay a wet cloth between two folds of brown paper, place it on the stove, pressing the top one down lightly with your fingers, and in a few minutes the cloth will be hot enough to blister.—*Zion's Herald*.

Baked potatoes should be served the minute they are done; better serve with a bone in them than wait till they become soggy. The average oven does not heat as quickly as water on top of the stove will boil, so when baked potatoes are wanted in a hurry they may be partially boiled, then put in the oven to finish.

DEVILED EGGS.—Boil six eggs for twelve minutes, plunge into cold water until cool, so that the shells will come off easily. When peeled, lay on their sides, and cut off about a third of each. Scoop out the yolks. Mash the yolks, and the pieces of white cut off, into a bowl. When thoroughly mashed, season with salt, pepper, mustard, chopped parsley, a tablespoonful of melted butter (or oil if preferred), and a little vinegar. Fill this paste into the cavities left by the yolks. You will have to heap it up pretty well to get it all in. This makes a good dish for luncheon, and adds much to the appearance of the tables. Garnish with green parsley branches.

## Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

TALKS TO YOUNG MEN (With Asides to Young Women). By Robert Collyer, Minister of the Church of the Messiah. New York. Pp. 233. Price \$1.25. Lee & Shepard, No. 10 Milk street, Boston.

A square little book in more senses than one. It contains twelve lectures by one of the most popular men in this country. There is nothing dry or prosy in them, and the hints and suggestions they give will be of great advantage to those who are entering the arena of life.

THE TALMUD: What it is and What it Knows about Jesus and His Followers. By Rev. Bernhard Pick, Ph.D. New York: John B. Alden, publisher. 1887. Price 50 cts. in cloth; postage 6 cts.

Frequent reference is made to the Talmud in books and magazines; yet how many persons, even of broad scholarship, can give a clear account of the character of "that wonderful monument," as Milman calls it, "of human industry, human wisdom, and human folly?" No one to-day, perhaps, would make the mistake of supposing, as did a learned Capuchin friar, that it is not a book, but a Jewish Rabbi, *Rabbinus Talmud*; still, not many have an intelligent conception of its origin and structure, its history and teachings. It is important, however, not only to the professional theologian, but also to the general scholar, to know what the Talmud is. And this question Dr. Pick has here answered in an interesting, instructive, and popular way. He is eminently fitted for the task by his knowledge of the Semitic languages and his Hebrew learning, and he has, accordingly, furnished us a valuable account of the Talmud, which, unlike that of the brilliant Emanuel Deutsch, is fair and unbiased, as well as accurate and full. In the first part he sketches the development of Jewish traditionalism, till it reaches its culmination in the Talmud; and in the second part he brings before the reader what the Talmud has to say about Jesus, the Gospels and Christian customs. This little book is clearly written, is full of valuable as well as curious information not generally accessible, and is to be heartily commended to all who wish to form some adequate idea of that stupendous work, the Talmud, which for many ages has exerted an almost despotic influence on a large section of the human race. Mr. Alden, by setting so low a price, has brought this new and important addition to theological literature within the reach of all.

SYLVAN SECRETS IN BIRD SONGS AND BOOKS. By Maurice Thompson. New York: John B. Alden, publisher. 1887. Price 60 cts.; postage 7 cts.

Lovers of groves and their feathered songsters will find in this a delightfully refreshing book. The author has already won a high reputation, and his present literary venture will introduce him to a still larger circle of appreciative readers. His strong love for nature, and his sympathy with her in all her changing moods—his ability as a naturalist and the enthusiasm he displays—his keen observation of facts not apparent to the ordinary eye—his rich and delicate fancy and his marvelous powers of description—and his graceful poetic style, make him a most charming companion. He is at once a scientist and a poet; and the scientist does not spoil the poet, nor the poet the scientist; the two characters blend harmoniously. It is this that makes his writings so fascinating. "Sylvan Secrets" is a collection of essays having a general affinity for one another, written for the most part in the woods of the South, and published at intervals in various magazines. The subjects of the several papers are: "Mind, Memory and Migration of Birds;" "Beside the Gulf with Ruskin;" "Ceryle Alcyon;" "Swamp Sketches;" "In the Matter of Shakespeare;" "The Motif of Bird-Song;" "The Genesis of Bird-Song;" "The Anatomy of Bird-Song;" and "Some Hyoid Hints." It is a book equally interesting to the lover of literature and the lover of science. To all it will afford profitable and entertaining reading.

THE ANDOVER REVIEW, December, 1887. The present number opens with an able article on "The Philosophy of the Social Questions," in which the author, Prof. F. G. Peabody, arrives at the three following re-

sults, viz.:—a clearer sense of the relation between economic science and ethics; a new method of ethics, and a new sense of the unity of social problems involving such subjects as Indians, prisons, labor, temperance. This is followed by a short biography of "Dante Gabriel Rossetti," and a sparkling discussion of his merits and rank as a poet, the points, as they are forcibly presented by the writer, C. J. Wood, being copiously illustrated with extracts from the writings of the talented Italian. Edward W. Bemis contributes a lucid exposition of the correctness of Henry George's theory of rent, but also of the impracticability of applying his theory of "Taxation on Land Values" as a remedy for the evils at present existing in the business and social world. "Church Problems in Germany" is the subject of a paper in which the present attitude of Church and State and the recent movements leading thereto are clearly portrayed. Dr. Lyman Abbott presents his second paper on the general subject of "Paul's Theology," here briefly but vividly disclosing the essence, idea and effects of "Propitiation." Page 614 is a perfect illustrative gem. Then follows a defense and critique by Professor S. R. Driver, on "The Cosmogony of Genesis," in which the author vindicates a former statement of his that "the order of creative events, as taught by science, was fundamentally different from that found in Genesis," and criticizes Prof. Dana's theory of cosmogony, taking special exception to his use of the words "earth," "waters," "be," and "made" and his doctrine of the Creator's work on the third day. The "Editorials" are fresh and pertinent, and furnish comment on "Current Discussion," "Dr. Storrs' Letter of Acceptance," "The Ministry under Certain Self-imposed Limitations," and "The Andover Review for 1887." With a number of critical "Book Reviews and Notices" and a brief paper on "German Theological Literature," the eighth volume of this valuable and progressive monthly comes to a close. Special offers are made by the publishers for the ninth volume.

Address Houghton, Mifflin & Company, 4 Park St., Boston, Mass. Yearly subscription, \$4; Single numbers, 35 cents.

LITTELL'S LIVING AGE. The number of Littell's Living Age for the week ending December 24th contains—Gambier Parry's Ministry of Fine Art, Edinburgh Review; Josephine and Maria Louisa, Temple Bar; Jenny Lind, Murray's Magazine; A Health Resort out of the Season, Cornhill Magazine; Major and Minor, Good Words; Richard Cable, the Lightshipman, Chambers' Journal; The Future of New Guinea, All he Year Round; with Poetry and Miscellany.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4.00 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

## Married.

At the Reformed Parsonage, Conyngham, Pa., October 29, 1887, by Rev. J. B. Kerschner, Mr. W. A. Horner to Miss Amanda J. Kisbaugh, both of Nescopeck, Luzerne Co., Pa.

At the same place, November 26, 1887, by the same, Mr. August Heckrote to Miss Jane Ehro, both of the vicinity of Conyngham.

At the residence of the bride's parents, December 8, 1887, in presence of a large company, by Rev. J. B. Kerschner, Mr. J. D. Getting to Miss Lizzie Bishop, both of Conyngham, Pa.

On November 29th, 1887, at the residence of the bride's father, Mr. Frederick Sener, by the Rev. N. Z. Snyder, assisted by the Rev. J. W. Meminger, Dr. Charles E. Netscher to Miss Mary Sener, both of Lancaster, Pa.

At the Reformed Parsonage, Du Bois, Pa., November 30, 1887, by Rev. R. E. Crum, Mr. Willis I. Rodday, of Clermont, McKean county, Pa., to Miss Nancy E. Bish, of Sabula, Clearfield county, Pa.

In Millersburgh, Pa., on December 3d, by Rev. T. Derr, Mr. Luke Dressler of Juniata county, to Miss Kate Orndorf of Dauphin county.

In Millersburgh, Pa., on December 3d, by Rev. T. Derr, Mr. Henry M. Weaver to Miss Annie Feidt, both of Dauphin county.

At the home of the bride, near Littlestown, Pa., December 15, 1887, by Rev. D. N. Dittmar, Mr. Oliver Stonesifer, of Baltimore, Md., to Miss Annie C. Myers.

## Obituaries.

Obituaries to be inserted must be no longer than three hundred words.

DIED.—At Scottdale, Pa., October 8th, of Bright's disease, Maggie R., wife of Deacon Robert E. Burger, aged 30 years, 8 months and 26 days.

The deceased was baptized in infancy and confirmed in early life. Besides her husband, she leaves two promising sons, one five, the other nine years of age, who at her own request were taken to the home of their grandparents where they will be kindly cared for. A few days before her departure she presented a Bible to each son.

Funeral services were held in Scottdale on the evening of the 9th, and on the following day at the Manor church—Brush Creek church—where the remains were interred, the burial-place of two or three generations of her kindred. PASTOR.

DIED.—November 2, 1887, near Carlisle, Pa., Mrs. Anna Waggoner, wife of the late Elder Jacob Waggoner, and grandmother of Mrs. Hoy, of Sendai, Japan, in the 79th year of her age.

The deceased was a lady of eminent Christian virtues, and characterised by a conscientious fidelity in the varied relations and duties of a Christian profession, commanding the confidence and esteem of her large circle of kindred and friends, living, from her birth, in the same community in which she died. She felt a deep and prayerful interest in the mission and fortunes of Mrs. Hoy, and our missionary work in general in Japan. She now rests from the toil and anxieties of a long and useful life

in the "place" prepared for the everlasting habitation of those who live and die in the Lord. A. H. K.

DIED.—Mrs. Anna E. Knode, of Alexandria, Pa., departed this life on the evening of November 11th, after being stricken down without a moment's warning by paralysis. In apparent unconsciousness she lived only one day.

After a life of toil in her home for loving friends, who will never forget her for her kindness, and her faithful service of Jesus, in His Church, an example to all, without suffering, she left us suddenly, and followed those who have gone before, thus making us feel her loss the more keenly, and the admonition more clearly, "Be ye ready." She was aged 69 years, 6 months and 20 days. H.

DIED.—Near Butler, Pa., November 14th, 1887, Mr. Geo. Sarver, in the 74th year of his age.

Father Sarver was born in Luzerne Co., and came to this part of the State in early youth. He was always blessed with good health, possessing a remarkably strong, vigorous constitution, and scarcely knowing what sickness was until within the last two years of his life. Even when his health became enfeebled he was able to walk about day by day, until about six weeks before his death, when he took his bed and never rose from it. He was a consistent member of the Reformed church, was known to be a man of earnest Christian piety, and he died as he lived—in the faith of the everlasting Gospel.

DIED.—At the home of her parents, in Armstrong county, Pa., November 23, 1887, Mrs. Henry Biehl, aged 24 years, 9 months and 10 days.

This estimable lady was the eldest daughter of Rev. J. May, a well-known minister of the Reformed church. She was born in Chambersburg, Pa., and received the solemn rite of confirmation at the hands of her father in Mercer county. Two years ago last May she was united in holy wedlock with Henry Biehl, Esq., a hardware merchant of Butler, Pa., and had the promise of a long happy life before her. But that life, good, and useful, and noble as it was, was destined soon to run its course. One year ago, almost to the day, she contracted a severe cold, and from the effects of that she never recovered. Everything was done for her that could be done—every possible means for her recovery. But it was all in vain. Her relatives and friends were forced to see the constant, steady inroads of that fell disease, consumption—the continuous wasting away of the bodily frame which betokens death. Early in the summer she went to the home of her parents in the hope that the pure country atmosphere would benefit her. Part of the time she spent there, part of the time in her Butler home, going and coming as she felt able. Her cheerfulness did much in the way of sustaining her; but in spite of everything in her favor, and every human remedy, she was to remain no longer with us. The day before Thanksgiving her spirit took its departure from earth to heaven.

Services were held in Bro. May's church and also at Butler, where Mrs. Biehl was widely known and highly esteemed. The writer was assisted by Revs. J. H. Prugh, P. C. Prugh and C. A. Limberg.

Ida May Biehl was a devoted wife, an affectionate, obedient daughter, a faithful member of the church. Her beautiful Christian life is worthy of imitation by the sisters, brothers and friends who mourn her loss. In the new cemetery to the north of Butler she sleeps the sleep of the just, awaiting the glorious resurrection morn. She "rests from her labors and her works do follow her." D. N. H.

DIED.—At Pottstown, Pa., November 17, 1887, William P. Engle, aged 77 years, 11 months and 16 days.

Father Engle was born and always lived in the neighborhood where he died. He was a life-long member of the Reformed church.

The funeral services were held in Zion's Reformed church, on Monday, November 21st. The pastor was assisted in the services by the Revs. L. K. Evans and S. P. Mauger. This was the first death in Father Engle's immediate family, consisting of father and mother and fourteen children.

All of these fourteen children, seven sons and seven daughters, were present at their father's burial.

The mother is now confined to her room by her first serious illness, and could not attend the funeral services at the church.

C. S. W.

DIED.—At East New Market, Md., November 24th, 1887, Mrs. Mary, wife of Geo. W. Isenberg, aged 45 years, 1 month and 3 days.

This faithful servant of the Lord was confirmed in Altoona, Pa., during the pastorate of Rev. A. C. Whitmer, nearly twenty years ago. The new home in Maryland was pleasant, "but we had not our own church," writes the bereaved husband. Good people want proper Church relations and these dear souls united with the Methodist brethren; "and they have been right kind to us," he says, "but we had a longing for our own Church." Mrs. Isenberg's death ended a year of great suffering but with bright hopes of the life to come.

A large family mourns her early death. May God fill their hearts with great and abiding comfort and help them to bear this trial of faith and patience. A. C. W.

DIED.—Mary Ellen, wife of Elder S. G. French, at her home near St. Petersburg, Pa., December 6th, 1887, aged 37 years, 10 mos. and 2 days.

Mrs. French was a life-long member of the Reformed church, and died in the triumphs of faith. Almost as soon as she was taken sick she began to realize that her earthly life was drawing to a close, and feeling that her "earthly house of this tabernacle was dissolving," her mind was directed to the "house not made with hands eternal in the heavens."

She asked her pastor to read about the "many mansions." After reading and prayer, she expressed great satisfaction, and said she was now ready to depart.

S. Z. BEAM.

DIED.—At Greenburr, Clinton county, Pa., on December 11, 1887, John Jacob Kehl, aged 71 years, 8 months and 29 days.

The deceased father was for a number of years an office-bearer in the little congregation of the village near which he lived. He departed this life in the communion of the saints.



Religious Intelligence.

Home.

Rev. Mr. Berry of Wolverhampton, England, who was elected with singular unanimity to the pastorate of Plymouth church, Brooklyn, has declined the call.

Bishop A. N. Littlejohn has received an invitation from the Vice-Chancellor of the University of Cambridge, England, to preach before the University on the second Sunday after Trinity. This is the third time he has been thus honored, and he accepted the first invitation in 1880, when the degree of Doctor of Letters was bestowed upon him.

The Evangelical churches of Louisville have formed an alliance and raised \$10,000 with which to build a special edifice suitable for mass meetings, and have invited Mr. Moody to conduct services in it for 30 days. He is to begin the services, it is expected, about January 1st. At Mr. Moody's suggestion a choir of 400 singers, of all ages, will be selected from the different churches of the city for the song services.

The receipts of the American Board for November and for the first three months of the year as compared with that of the preceding year are as follows: Donations, Nov. '86, \$17,289; legacies, \$5,297; total, \$22,586. Donations Nov. '87, \$23,064; legacies, \$4,976; total, \$28,040. Donations, three months, 1886, \$55,195; legacies, \$12,204; total, \$67,399. Donations, three months, 1887, \$72,857; legacies, \$33,954; total, \$106,811.

The Committees of the Northern and Southern General Assemblies of the Presbyterian Church of America, appointed at the last annual sessions to confer upon the subject of organic union and the issues dividing the two branches of the Church, concluded the meeting at Louisville, Ky., Dec. 17th. The sessions were secret, but it is understood that the adjournment took place without any definite action having been agreed upon. Rev. Dr. Joseph R. Wilson, of the Southern Church, who was made Secretary of the Conference, stated that another joint session of the Committees would be held before the General Assemblies convened next May. The time and place, however, have not yet been determined upon. Members of the Committees declined to state the reasons for adjournment without having settled upon any recommendations to the General Assemblies, but the natural inference is that they were unable to dispose of some questions at issue.

It is probable that the statistics of Plymouth church, Brooklyn, have not been very closely revised of late. However this may be, they make a good round showing as told off by the clerk at the fortieth annual meeting of the church, which followed immediately on the close of the Friday evening prayer meeting, Dec. 9. He reported that the total number of members on the books was 2,543, and since the foundation of the church 5,030. There had been 116 additions during the year and 93 losses, making a gain of 23. The three Sunday-schools attached to the church had a membership of 3,220, and 253 teachers and officers. The receipts of the church were \$41,000, of which \$28,000 was from new recruits. The music had cost \$3,000. Extended reference was made in the report to the death of Mr. Beecher, and the loyalty which has been manifested since his death in all the departments of church work, and also to the visit of the Rev. Mr. Berry of Wolverhampton, and the unanimity of the congregation in calling him. The announcement that a favorable response was looked for from Mr. Berry received with loud applause. In the course of the evening the venerable assistant pastor, M. Halliday, briefly reviewed his eighteen years of labor in Plymouth church. As noted above, Mr. Berry has since declined.

UNION MEETINGS.—A general committee representing ten prominent and neighboring churches, met in the lecture-room of the North Broad Street Presbyterian church a few days ago, for the purpose of arranging for this union evangelistic meetings which have been determined upon, and which are proposed to be held in the Central Congregational church in January, under the leadership of Rev. B. Fay Mills, the New England evangelist, who for the past two years has been so successful in his labors in various cities of the East. Mr. Mills was present, and various important items connected with the proposed meetings, were discussed and settled upon. The spirit of unity which prevailed among the pastors and laymen present, promised much for the success of the union services. The following churches will participate: Presbyterian, North Broad St., Alexander and Olivet. Methodist, Spring Garden, and Trinity. Fifth Baptist, St. Matthias Episcopal, German Reformed, Christ church, St. Matthi is Evangelical Lutheran and the Central Congregational. Mr. Mills announced his intention of beginning work on the 10th of January. The various committees were instructed as to their duties, and the prominent features of the movement will be outlined to the churches by their pastors, and general preparatory work speedily begun. Mr. Mills has just closed a most successful series of meetings in Worcester, Mass., in which all the evangelical churches of the city united. He now goes to Lowell, where he will labor in a similar meeting. Due notice of the union services here will appear from time to time.

Foreign.

Most Rev. Edward T. O'Dwyer, Roman Catholic Bishop of Limerick, Ireland, writes to the papers accusing the Nationalist newspapers of trying to coerce Mgr. Persico and the Pope, and condemning their methods. He declares that the present guidance of the Irish agitation is politically stupid and morally wrong. The Bishop denies that he supported the Government in an intrigue with Mgr. Persico. He admits that he approved the land agitation, but declares that he condemned boycotting and the Plan of Campaign.

A petition to the Italian Parliament, prepared by the society for Catholic interests, asks that Leo XIII. should be named Pope-King. How many signatures this document has obtained is unknown, but the immense majority of the population pay no attention to it. King Humbert is too firmly enthroned in the hearts of the people to fear any foe. He can even give as he did lately the highest decoration to the Archbishop of Milan, whom he esteems, or greet affectionately at an Exposition his former teacher of mathematics,

Padre Denza. The people know that he is firm when any question of principle arises, and ready to meet the judgment "of God, of the Church, and of society," as he did recently in refusing the petition of the Patriarch of Venice that the tithes should not be abolished.—N. Y. Observer.

According to a cable dispatch, the Archbishop of Canterbury has called the Pan-Anglican Synod to meet at Lambeth in July next. The Synod will assemble on July 3d, and will continue in daily session until the 6th, when an adjournment will be taken to the 23d to enable the committees to deliberate. The labors of the Synod will be concluded on July 27th. The subjects of discussion are: First, the Church's practical work in relation to temperance, purity, care of emigrants, and Socialism; second, the definite teaching of the faith to the various classes and the means to that end; third, Anglican communion with relation to Eastern churches, Scandinavian and other reformed churches, old Catholics, and others; fourth, polygamy, heathen converts, and divorce; fifth, authoritative standards of doctrine and worship; sixth, the mutual relations of dioceses and branches of the Anglican communion. Two hundred Bishops are expected to be present.

The Independent says: "Professor Comba, one of the leading members of the venerable Waldensian church, recently headed a delegation of his brethren in paying their respects to the German Emperor. When the latter praised the love of peace exhibited by the present Pope, it was asked whether permission would be granted to the delegation to express their candid opinion of Leo XIII, the Emperor answered: 'Certainly; most assuredly.' The Waldensian spokesman thereupon said:

"Among us it is regarded as a settled fact that Leo XIII has more shrewdness in his little finger than Pius IX had in his whole body. We do not allow ourselves to be deceived by the seeming peaceful intentions of the Pope. Italy can become truly free only when she becomes entirely independent of the Pope. Therefore we must evangelize Italy."

King Humbert answered the delegation congratulating him on the anniversary of the capture of Rome by Italy with these words:

"The highest wishes of my life have been fulfilled, and Rome will soon be able to show the world that all the virtues of a good state have been developed, and to offer all who come here to pay their respects to the head of the Church [i. e., at the approaching jubilee] a hearty and hospitable welcome, and at the same time show how strong the capital of a free and powerful people may be."

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ENGLISH CHURCHES.

First Church.—Southwest corner of Tenth and Wallace streets. Pastor, Rev. D. Van Horne, D. D., 1520 Mt. Vernon street. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 9 A. M. Lecture, Wednesday, 8 P. M.

Christ Church.—Green below Sixteenth street. Pastor, Rev. James Crawford, 1106 Mt. Vernon street. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Lecture, Wednesday, 8 P. M.

Trinity Church.—Seventh near Oxford street. Pastor, Rev. D. E. Klopp, D. D., 1541 North Seventh street. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Prayer-meeting, Wednesday, 8 P. M.

Heidelberg Church.—Nineteenth and Oxford streets. Pastor, Rev. James I. Good, 1515 North Nineteenth street. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Lecture, Wednesday, 8 P. M.

Church of the Strangers.—Fortieth and Spring Garden streets. Pastor, Rev. G. H. Johnston, 33 Saunders Ave. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Catechetical Service, Friday, 8 P. M.

Grace Mission.—Tenth below Dauphin street. Pastor, Rev. S. U. Snyder, 2239 N. 6th St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.15 P. M. Lecture, Wednesday, 8 P. M.

GERMAN CHURCHES.

Salem.—Fairmount Ave. below Fourth street. Pastor *primarius*, Rev. J. G. Wiehle, D. D., 3102 Hamilton Street. Acting Pastor, F. W. Berleman, 341 Fairmount avenue. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 9 A. M. and 2 P. M. Lecture, Wednesday, 8 P. M.

Zion's.—Sixth street above Girard avenue. Pastor, Rev. P. H. Dippel, 1230 N. Sixth street. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 9 A. M. and 2 P. M. Lecture, Wednesday, 7.45 P. M.

Bethlehem.—Corner Norris and Blair Sts. Pastor, Rev. J. G. Neuber, 1532 E. Montgomery avenue. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M.

Emanuel's.—Thirty-eighth and Baring streets. Pastor, Rev. J. B. Kniest, D. D., 413 N. 38th street. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

St. Paul's.—Southeast corner Seventeenth and Fitzwater streets. Pastor, Rev. A. E. Dahlman, 741 south 17th street. Services, 10.30 A. M. and 7.30 P. M. Sunday-school 2 P. M. Catechetical Lectures, Monday and Thursday, 7.30 P. M. Teachers' Meeting, Friday 8 P. M.

St. Mark's.—Fifth above Huntington street. Pastor, Rev. G. A. Scheer, 2404 N. Sixth street. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

Emanuel's, Bridesburg.—Pastor, Rev. J. B. Forster, 209 Weisart St. Bridesburg, Pa. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

St. Luke's.—Twenty-sixth and Girard Ave. Pastor, Rev. W. Walenta, 803 N. 26th street. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

St. John's.—Frankford Ave., and Ontario Sts. Pastor, Rev. John Voeglin, 3403 Frankford Ave. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

FRESH AIR.

We do not condemn the theory or the practice of resorting to fresh air, mountain retreats, quiet country homes, seaside rambles

and bathing, or the various mineral springs as restoratives to failing health. No doubt there are many who have been greatly relieved by all these favorite resorts, and some very justly claim they have been cured. But the number is legion that find no comfort, no relief to their weakness, their aches, their pains, in such grasping at straws in their struggle to save themselves. The following letters illustrate this point and show the wisdom of the one most interested in the case.

A patient in Grand Junction, Tennessee, on April 20, 1886, wrote the following:

"My family doctor said I ought and must go to Hot Springs and stay there months. My good brother came down from Middle Tennessee to see me, and he also tried to persuade me to go and spend three months at the Springs. I declined to do so on the ground that I knew more about Hot Springs than either of them. I just simply told them that I intended to stay at home and use Compound Oxygen, and be where I could get fresh air. I believe three months at the Springs, taking that contaminated air in all the time would kill me. I have been here once, and it was a fruitless trip, aye worse. On the other hand I have as much confidence in Compound Oxygen, as I would have in giving beef and bread to a starving man. The Compound Oxygen that I used over a year ago did me much good. I wanted to be moving to some other country all the time, and could not control myself about eating and many other things. I find much relieved in these respects after using the Compound Oxygen."

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People of culture will discard the vulgar termination and say chrysanthema'am.—Syracuse Herald.

A UNIVERSAL INTEREST

Will be felt in the article which Mr. GLADSTONE has written expressly for the *Youth's Companion*. The subject of the great statesman is the "Future of the English-Speaking Races," and the paper is said to be remarkably lucid and suggestive.

It is rumored that the Inter-State people are now going to abolish the Rocky Mountain passes.—Detroit Free Press.

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have abundant reasons for encouragement. This is the third church built in the Yellow Creek charge during the pastorate of the present incumbent.

**Newburg.**—At our late annual consistorial meeting held in this church, the pastor, Rev. J. M. Micky tendered his resignation and with the request, it might be accepted, calling to mind his labors of love among us, and the success which has attended his ministry, it was with very great reluctance that we as a consistory gave our assent. Immediately thereupon a committee was appointed to draft resolutions expressive of the sense of this consistory and of the church. The committee submitted the following, viz: **Resolved,** That we here take occasion to put on record the fact so well known to us all, of the fine abilities of our pastor and his untiring zeal as a minister of the Gospel and Christian worker, the benefits of which we as a church have enjoyed now going on eleven years, and which we greatly appreciate.

**Resolved,** We hereby acknowledge, under the favor and blessing of the Great Head, that the unusually good degree of success in the upbuilding of our Church, in spiritual advancement and edification of the members, and keeping so well the unity of the spirit in the bond of peace,—all are largely traceable to our pastor's wise and very efficient ministry.

**Resolved,** We in this way take pleasure in testifying our own high esteem personally of Rev. Micky as a minister of the Gospel and an intelligent Christian gentleman, and also the very high esteem in which he is held by our Church and by the entire ministry.

JOHN B. SHULENBERGER,  
WM. HEBERLIG,  
• ISAAC STOVER.

COMMITTEE.

Newburg, Pa., Dec. 17, 1887.

**Rebersburg.**—On Sunday, Dec. 11th, the fall communions in the Rebersburg charge were brought to a close. The additions to the communicant membership number ten, viz.: Madisonburg, two on certificate and one on renewal; Rebersburg, one on certificate; Greenburr, six on renewal.

**Greenville.**—On Tuesday evening, December 13th, a large number of the members of Zion's Reformed church of Greenville, Mercer county, Pa., met at the residence of their pastor, Rev. S. H. Eisenberg, and gave him and his family a complete surprise. After reminding the pastor that they are not in the habit of giving several weeks notice when they want a social, but simply come and have it, J. Allen Saul, in a neat address, presented him with a purse of money sufficient for the purpose intended—the purchase of a handsome book-case and secretary. The pastor replied fittingly, thanking them for their remembrance, in this substantial manner, of the anniversary of his birthday, as well as for the kindness, confidence and respect they have always shown him. That prosperity and peace from the Lord may attend the through life was the burden of the prayer with which the evening's enjoyment came to a close at a late hour.

## Clerical Register.

Rev. Ellis N. Kremer will enter upon his duties as pastor of Salem Reformed church at Harrisburg, on the 1st of February. Rev. Leighton Gerhard of Kansas City, has been called to Bedford, Pa., and Rev. L. G. Kremer of Hagerstown, Md., takes the place left vacant by Rev. D. W. Ebbert at Spring City.

## General News.

### Home.

Hon. Daniel Manning, Ex-secretary of the Treasurer of the United States, died in Albany on Friday last. He was a self-made man of great ability, but fell a sacrifice to over-work.

Among the gifts to be presented to Leo XIII, during the jubilee, is a handsomely bound copy of the Constitution of the United States, sent by President Cleveland. It will be presented by Archbishop Ryan.

A strike of the Reading Railroad employees, involving as it was said, as many as 70,000 people, excited much interest last week. Coal and all freight trains were stopped for some days, and everything looked gloomy enough. A famine in fuel, and an excuse at least, for raising prices, was threatened. Sufferings on the part of families of miners and train hands in such cases, are always worse than those of others. As we go to press it is reported that the strike has ended and the men ordered to go to work. What new complications will arise it is impossible to say.

### Foreign.

London, Dec. 26th.—Mr. Gladstone left Hawarden to-day en route for the Continent. About 5,000 persons gave him an enthusiastic welcome on his arrival at Chester.

Thousands of people are said to have gone to churches and shrines last week to pray for the recovery of the Crown Prince. Dr. Mackenzie has again arrived at San Remo to visit him, but no bulletin of his condition has been issued.

Rome, Dec. 26.—It has been stated on reliable authority that the Pope has instructed Archbishop Walsh and the other Irish prelates visiting Rome to participate in the jubilee ceremonies to assume a conciliatory attitude toward the English Government. The Pope to-day received the jubilee gift of Queen Victoria, which was presented to His Holiness by the Duke of Norfolk.

London, Dec. 26.—Advices from Massowah say that the British Mission to Abyssinia was unsuccessful in its efforts to induce King John to sue for peace, and that the Italians are jubilant over the failure. During the journey the Mission was harassed by Rasalula. The members will sail for Cairo on the next mail steamer.

There is a prophecy which is widely believed in by the German people, who are somewhat superstitious. Germany is to be the greatest, it says, under a young ruler who has but one arm and has four sons. He is to succeed an aged sovereign, carry on a great war successfully, and prove another Frederick the Great. The Germans see in

this the destiny of Prince William, who was born with one arm partly deformed—short and stiff. And they see in his character all the requirements of the prophecy, even down to the four sons. But the power of Germany will wane after this ruler, and she will go down and become an insignificant nation. So runs the prophecy.

## Resolutions of Respect.

The following preamble and resolutions were adopted by the Reformed Mite Society of Lisbon, Iowa:

WHEREAS, It has pleased our Heavenly Father to remove from our midst Mrs. Lizzie Stalenecker, who has been an efficient member and a faithful worker in our Mite Society, since its organization, therefore,

**Resolved,** That while we shall miss her from our membership, we mourn not as those who are without hope, but submissively bow to the will of our Heavenly Father, Who knoweth all things best.

**Resolved,** That the Mite Society extend its sympathy to the afflicted family praying that the hand of God may sustain her husband in his sad bereavement, and that He may care tenderly for the motherless children.

**Resolved,** That as an affectionate mother, kind wife, and Christian lady too much cannot be said in her praise. We deeply feel the loss of our sister in the society and in the church.

**Resolved,** That a copy of these resolutions be sent to the bereaved family and also that they be published in the Reformed Messenger, and the Lisbon Sun.

MRS. L. BARNICLE,  
MRS. S. FOUSSE,  
MRS. E. McCLELLAND,  
Committee.

## Notice.

It will relieve the Treasurer of the Board of Beneficiary Education of Pittsburgh Synod if all those who have made pledges for the support of Mr. Takeo Noya, will send the amount, or at least a portion, at once to Rev. S. H. Eisenberg, Greenville, Mercer Co., Pa.

## FOR COUGHS, SORE THROAT, ASTHMA,

Catarrh, and diseases of the Bronchial Tubes, no better remedy can be found than "Brown's Bronchial Troches." Sold everywhere. 25 cents.

When Commodore Vanderbilt was introducing his line of boats up the Connecticut river, to make them popular, appreciated and in quick favor with the public, he carried passengers at twenty-five cents a trip, where the other lines were charging a dollar, and that is about the quickest way to introduce goods to people—to sell them about quarter of their value. People are not slow to appreciate this thing, and the merchant who has the pluck, determination and grit to do it, is he who is going to make the cerulean hit. The idea of selling all real Scotch fabrics at \$9 a suit, and trousers of the same material at \$3.50 is a cerulean hit. See the advertisement of E. O. Thompson in our columns and then write for samples.

## Acknowledgments.

**Bethany Orphans' Home, Womelsdorf, Pa.**  
Received from Mrs. A. E. Mayberry, Christmas Gift, (C. G. F.), \$10 00  
Received from Whitmarsh and North Wales cons, per Rev. J. D. Detrich (C. G. F.), \$5 00  
\$15 00  
Thankfully received,  
C. G. GROSS, Treasurer.  
3716 Haverford Ave., Phila., Pa.

## Foreign Missions.

Received from Whitmarsh and North Wales cons, per Rev. J. D. Detrich (C. G. F.), \$50 00  
RUDOLPH F. KILKER,  
Treasurer Foreign Missions.

## Theological Seminary.

Received from Whitmarsh and North Wales cons, per Rev. J. D. Detrich (C. G. F.), \$15 00

## Home Missions.

Received from Whitmarsh and North Wales cons, per Rev. J. D. Detrich (C. G. F.), \$15 00  
W. H. SEIBERT, Treasurer.

## Philadelphia Markets.

### Wholesale Prices.

Monday, December 24, 1887.

**BREADSTUFFS.**—Flour, Super, \$2.75@3.10; winter extra, \$3.25; Pennsylvania, family, \$3.75@3.87; Pennsylvania, roller process, \$4.00@4.25; Western winter, clear, \$4.00@4.25; do, straight, \$4.20@4.50; do, patent, \$4.40@4.75; Rye Flour, \$3.40 per bar.  
**WHEAT.**—We quote No. 2 red in export elevator at 87½¢; December, 87½¢; January, 88¢; February, 89½¢; March, 91½¢.  
**CORN.**—Sales of 1200 bushels. No. 2 yellow on track at 75¢; December, at 55½¢; January, at 57½¢; February, at 58½¢; March, at 59¢.  
**OATS.**—Sales of 1 car rejected white at 36¢; 1 car No. 3 white at 35½¢; 1 car do at 38¢; December, 39½¢; January, 40¢; February, 40½¢; March, 41¢.  
**PROVISIONS.**—We quote Mess Pork at \$16.00; family Pork at \$16.00; shoulders in salt, \$10.00; do, smoked, 7¢; breakfast bacon, 10¢@11¢; Loose butchers' Lard, 7¢@7½¢; prime steam do, 8.00¢; city refined do, 8½¢; as to quality, Beef Hams, \$17.50@18.50; smoked beef, 12¢@13¢; sweet-pickled hams, 10¢@11¢; as to averages; city family beef, \$9.00@9.50 per bar. City Tallow in hogheads, 4½¢.  
**POULTRY.**—We quote live chickens, 7¢@8¢; live Turkeys, 10¢@11¢; dressed chickens, 7¢@8¢; dressed Turkeys, 12¢.  
**EGGS.**—Western at 24¢, and Pennsylvania, and near-by brands, 25¢.  
**BUTTER.**—We quote creamery extra, 29¢@30¢; do, fair to prime, 24¢@28¢; creamery prints, 32¢; do, fair to prime, 29¢@31¢.  
**CHEESE.**—We quote New York full-cream fancy, 12½¢; do, do, prime to choice 11½¢@12¢; Ohio flats, fancy, 11½¢.  
**REFINED SUGARS.**—Powdered, 7½¢@7¾¢; granulated, 6½¢; Crown A. 7¼¢; crystal A. 6½¢; confectioner's A. 6¢.  
**COTTON.**—10½¢ for middling uplands.  
**HAY AND STRAW.**—We quote Timothy, choice, at \$15; do, fair to good, \$12@14; Rye Straw, \$17 for without wood.  
**FEED.**—We quote 1 car prime Winter Bran at \$20.75@21.50 per ton.  
**PETROLEUM.**—7½¢ for 70 Abel test in barrels, and 9½¢ for 110 test in plain cases.

Wanamaker's

PHILADELPHIA, Monday, Dec. 26, 1887.

YOU CAN ORDER BY MAIL ANYTHING IN THE STORE.

AN ALMOST EVERY-DAY CHANGE IN THE DRESS ROBES.

New styles, new combinations, \$2.50 to \$10. Less as a rule than you could put them together yourself for.

THERE ARE A THOUSAND THINGS IN THE UPHOLSTERY Gallery, any one of which would beautify the home all the year round. Covers of fifty sorts—Jute, Chenille, Plush, Tapestry. Those Certain wonders in Lace, and the heavy Curtains, rich, luxurious, exquisite in coloring. Some of the heavy Curtains—Chenille, Turcoman, Sheila, Cambridge, Velour, and the like, in plain tops, with dado and Persian figures all over—have been marked down 15 to 25 per cent. They are broken lots where some colorings are gone, and single and half pairs, suitable for por-tieres.

GLOVES FOR MEN. TWELVE DISTINCT LINES FROM DENT, London. Double the variety we ever had before. \$1.50, \$2, \$2.50, \$3.50, \$5.  
Everything else in all Fur, Fur top, Scotch wool, heavy Silk, and finest Cashmere.  
Gloves for Women. Kid and Suede from

Trefousse Juvin Alexandre Dent Ferriss

and all the range of Silk, Wool, Cashmere, and Dog Skin Gauntlets.  
Gloves for Children. Everything that anyone wants, in cluding some special things that are nowhere else in this country.

HOLIDAY TRIMMING. WEEDS, PARTICULARLY IN FANCY work, run to Ribbons more than to anything else. Satin and gros grain, of course. They are the trimming Ribbons. We have given our best thought to gathering them wherever and however they could best be got. ¾ inch to 7 inches, and in every conceivable color and shading. Wide Ribbons are the richest for baskets or chairs, or for any large piece of work.

3 inch, 30 cents.  
5 inch, 50 cents.

Other widths in proportion. The "J. W." in all the popular colors is a good example of these Ribbons. Ask to see it.  
Every dreamed-of kind of Ribbon for Sashes, Millinery, or any use. The handiest, liveliest stretch of Ribbon counter we know of. Twice over the biggest and fullest in the world, perhaps 150 feet of it.

MORE SPACE FOR BOOKS; MORE ROOM TO LOOK AT THEM in; more salespeople; more buyers than ever before. If you come with the precise book-thought in mind (Book News will put it there) all else is easy. You know just what to get and where to get it, and there's an end of it. Anyway we make your choosing as easy as we can.

Illustrated Gift Books Oxford Teacher's Bibles  
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Family Bibles Books of every sort

are where you can get at them with least trouble. So are the Christmas and New Year's Cards, and the hundred or so kinds of Calendars. Only a limited edition of the de-lightfully Dickensian Dickens Calendar. There will be none to sell at lower prices after the first of January. 50¢, by mail, 56¢.

Book News for December (38 pages, illustrated) is a-brid with just what you want to know of the latest books and the gossip of the Book world. 5 cents, 50 cents a year. May save you the amount of a year's subscription on the least Book you buy.

JOHN WANAMAKER,

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**BAKING POWDER**

**Absolutely Pure.**

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans.  
ROYAL BAKING POWDER CO., 106 Wall St., N. Y.

**AN ARMY OF**  
bright women are now using JAMES PYLE'S PEARLINE, the BEST washing compound ever made.

Better than soap—better results—saves the rubbing and wear—economical.

Be bright yourself, and try this modern way of washing and cleaning.

Every grocer has PEARLINE.

Avoid dangerous imitations.

JAMES PYLE, New York.

**SEEDS AND IMPLEMENTS.**  
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Of Ayer's Sarsaparilla is due to the fact that it meets the wants of the people, being economical to use and always reliable and effective. Its ingredients are the best, and their combination the result of profound study and skill. Thus, for all diseases originating in impure blood, Ayer's Sarsaparilla stands unrivaled.

"As a blood-purifier and general builder-up of the system," says Eugene I. Hill, M. D., 381 Sixth Ave., New York, "I have never found anything to equal Ayer's Sarsaparilla."

Mrs. Eliza A. Clough, Matron of the M. E. Seminary, Tilton, N. H., writes: "Every winter and spring my family, including myself, use several bottles of Ayer's Sarsaparilla. Experience has convinced me that, as a powerful blood-purifier, it is superior to any other preparation of Sarsaparilla."

"Ayer's Sarsaparilla gives better satisfaction than any other blood medicine I handle."—Geo. W. Whitman, Druggist, Albany, Indiana.

**Ayer's Sarsaparilla,**  
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.  
Sold by all Druggists. Price \$1; six bottles, \$5.



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Why should you pay \$5.00 for a pair of "Imitation Scotch goods"? Pants when the real articles can be had for \$3.50, and cut by Thompson's Patent System. Unequalled for comfort, style, fit.

Again comes the question:

How does E. O. Thompson sell these excellent goods at such prices?

There is no tailoring business in the United States (to the best of our knowledge), that sells such large quantities of English goods as our three houses.

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There are certain reasons we have for wishing to turn over these goods at a bare commission.

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Write for Catalogue.  
Mention this paper.

The Great Secret of the Canary Breeders of the Haria, will restore the song of cage birds and preserve them in health. Sold by druggists. Directions free. BIRD FOOD CO., 100 N. 3d St., Phila., Pa.

Mr. W. W. Gilchrist, Musical Composer, tried other Oxygen Treatments for two years, but says "nothing can compare to 'Perfect Oxygen.' Investigation and Treatise Free. Walter C. Browning, M.D., 1235 Arch street, Philadelphia.

## "STAMMERING."

And all defects of speech Permanently Cured.

DEAR SIR—In reply to your letter I will be very glad to give you the testimonial asked for. I never saw worse stammering than that of those you brought to me, and the cure that was wrought upon them was very rapid and truly wonderful. I am willing to say this in writing, or tell it to any one who may call upon me. Yours truly,  
JOHN WANAMAKER.

For full information, address

E. S. JOHNSTON,  
Institute: 11th and Spring Garden Streets, Philadelphia.

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Send us orders. We study to please. Carpets and Furniture stored. My carpets not cleaned at 21st and Race Sts

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Effervescent Seltzer Aperient is the safest and most reliable remedy for Sick Headache, Dyspepsia, Biliousness, Liver Complaint and Constipation. Recommended by physicians and sold by druggists everywhere.

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As the musical New Year heaves in sight, we greet it with the "sound of Cornet," (or any other musical instrument, for all of which OLIVER DITSON & Co. provide the very best Instruction Books).

With the New Year, many new pupils will commence to learn the Piano; to them and their teachers we commend

## RICHARDSON'S NEW METHOD

FOR THE PIANO-FORTE,

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**CHILDREN'S DIADÉM** (30 cts., \$3 per doz.) is filled with happy and beautiful Sunday School Songs, and is one of the best of its class. The newest book.

**UNITED VOICES** (50 cts., \$4.80 per doz.) furnishes abundance of the best School Songs for a whole year. The newest book.

Books that sell everywhere and all the time: College Songs (50 cents), War Songs (50 cents), Jubilee and Plantation Songs (50 cents), Minstrel Songs, new and old, \$2. Good Old Songs We Used to Sing, \$1.

**KINKEL'S COPY BOOK** (75 cents) with the Elements and exercises to be written, is a useful book for teachers and scholars.

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1308 Chestnut Street,

PHILADELPHIA.

## Our Financial Standing.

Our Methods of Business.

We are permitted to quote the following letters:

THIRD NATIONAL BANK,

NEW YORK, Dec. 6, 1887.

Editor of the Financial:

DEAR SIR: In reply to your inquiry of this date, it gives us pleasure to say that the Western Farm Mortgage Company, now organized as the WESTERN FARM MORTGAGE TRUST COMPANY, has done business with this bank since June, 1886.

As their Eastern Depository, we have been in a position to know something of their business. Their paper is made payable at this bank, and we have paid their Coupons and Bonds as they mature, all of which have been invariably provided for by them in advance.

Their business is large, and has constantly increased, and we have been impressed with the method and accuracy that have characterized every detail that has come under our observation.

During the past two years their average balance on deposit has been over \$80,000.

All our sources of information assure us of the soundness of the concern and its management.

Yours truly,  
G. L. HUTCHINS, Cashier.

THE AMERICAN LOAN AND TRUST CO.,

NEW YORK, Dec. 6, 1887.

Editor of the Financial:

DEAR SIR: The undersigned is acting in the capacity of Trustee for the WESTERN FARM MORTGAGE COMPANY, of Lawrence, Kansas, for the purpose of certifying that the Debenture Bonds issued by the said Company are in accordance with the agreement made between them and us.

The Mortgage Company has deposited Mortgages in excess of the amount required by their contract, which they are fulfilling scrupulously, in fact doing what is required by their contract for the protection of the Debenture bondholders.

The Mortgage Company has recently been reorganized as the WESTERN FARM MORTGAGE TRUST COMPANY, and we are credibly informed that some of its stockholders are of the most wealthy and reputable citizens in the West. Respectfully yours,

AMERICAN LOAN AND TRUST COMPANY,  
(Signed) J. S. THURSTON, Treasurer.

The

Western Farm Mortgage Trust

Company,

Successors to The Western Farm Mortgage Co.,

Lawrence, Kansas.

Paid-up Capital.....\$500,000.00

Add'l Stockholders' Liability.....\$500,000.00

Total Guaranty.....\$1,000,000.00

Offers Guaranteed Mortgages.

Offers Gold Debentures.

Full information, with list of Directors, references, etc., furnished on application.

L. H. PERKINS, Secretary,

LAWRENCE, KAN.

## BARLOW'S INDIGO BLUE

Its merits as a WASH BLUE have been fully tested and endorsed by thousands of housekeepers. Your Grocer ought to have it on Sale. Ask him for it. D. B. WILTBERGER, Prop., 232 N. 2d St., Phila., Pa.

**BLACKCAP** Rasp, "Johnston's Sweet," "Sweetest" of all we ever put on cans.—Erie Free Press.

Trade Mark

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GENUINE SELECTED SPICES.

Pungent, Aromatic, Economical.

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and other garments, including everything for the complete equipment of men, women and children. Exclusively

manufactured and imported by them.

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Catalogue and price list Free.

**The Youth's Companion**

Will publish an article in 1888, written for the Companion, by the

**Right Hon. W. E. Gladstone.**

AMONG THE CONTRIBUTORS ARE:

Professor Tyndall, W. H. Holmes, J. A. S. Ar